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Gay Community News

Gay and Blind



**Greyhound
Boycott
Called**

**The Right
to
Parent**

**Anti-Gay
Petition
To President**

GayCommunityNews

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Prison Ban on Gay Papers May Be Lifted Soon

By Lisa Nussbaum

BOSTON, MA — Negotiations stemming from a pending court case over official refusal to admit gay publications into U.S. prisons may lead to a change in this policy.

Alleging that the U.S. Bureau of Prisons stipulated and carried out an across-the-board policy of banning gay publications from federal correctional institutions, *Gay Community News* and three other parties (the National Gay Task Force, *off our backs* collective, and the publishers of the *Join Hands* newsletter for gay prisoners) filed suit against the Bureau in May 1977, naming director Norman Carlson as defendant. Plaintiffs in the joint suit (GCN et al) claimed that this policy violates their First Amendment rights.

The defendant, meanwhile, said that no absolute exclusionary policy on gay material exists, but that individual wardens can accept or reject such material in accordance with the Bureau's Program Statement on Incoming Publications. This statement prohibits material deemed "detrimental to the security, order or discipline of an institution." On the basis of this judgment, wardens in federal institutions have regularly and repeatedly forbidden inmates to receive gay publications.

Now, the wording of a letter dated February 1, 1980 and sent

from director Carlson to Rep. Robert Kastenmeier, chairperson of the Congressional Subcommittee of Justice, indicates that a revision of the Program Statement on Incoming Publications is likely.

The letter from Carlson reads in part: "The Bureau of Prisons Executive Staff met earlier this month and again reviewed the matter of homosexual literature. As a result of our review, we have decided to revise the policy so that all institutions will permit the introduction of homosexual publications which are non-pornographic in content and otherwise do not jeopardize the orderly running of the institution."

Margot Karle of the Lambda Legal Defense and Education Fund, Inc., co-counsel for the plaintiffs with Nan Hunter of the Feminist Law Collective in Washington, DC., told GCN: "We're talking for the first time, although serious differences obtain as to what constitutes pornography." If the executive staff should consider any nudity in gay publications obscene, said Karle, that would then raise legal issues of equal protection. *Playboy* gets into prisons, said Karle. "If pictures of nude women, even more than that pictures of (heterosexual) sex get in," she explained, "but not those depicting homosexuality, they will have created a different standard by which to

judge gay publications."

"We're still working out the language of the revised policy statement," Karle said. "At the preliminary meeting we seemed to be far apart on the language, but at first meetings you commonly are far apart," she added.

Relevant to the matter of reviewing gay publications to evaluate their content, Karle said that she has sent a carton of 50 books and periodicals to the Bureau of Prisons and to the U.S. Justice Department. Among the titles are copies of the NGTF newsletter, *It's Time*, *Gay Community News*, *The Dave Kopay Story*, *The Joy of Lesbian Sex*, and *The Joy of Gay Sex*.

Pressure coming from three sources may have prompted Carlson to initiate a change in policy, Karle said. These are: the continuing lawsuit; the January 7 letter from Kastenmeier (to which Carlson replied) taking Carlson to task for what he (Kastenmeier) considered pursuing an unwise position in flatly prohibiting gay publications, since it flew in the face of "fundamental Constitutional rights which prisoners and all citizens have to receive published information"; and a December 1979 meeting between members of President Carter's executive staff and gay organization leaders at which the ban on gay publications in prisons was discussed.

Kastenmeier's letter to Carlson seriously questioned Carlson's claim that there exists no outright ban on gay publications. Kastenmeier wrote that "I have recently been informed of the (court) complaint and the response filed by the government. I believe that it is appropriate to request that the Bureau take a more thoughtful, creative approach to the serious Constitutional and policy issues raised by this complaint."

Further along, Kastenmeier wrote: "From your own letters, included in the complaint, it is clear to me that there is indeed a Bureau policy prohibiting even the most academic of publications on the topic of homosexuality. I particularly call attention to your letter of December 10, 1976 to former Representative Edward I. Koch. Since there is such a policy,

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CLGR Calls For Bus Co. Boycott

By Philip Shehadi

NEW YORK — The Coalition for Lesbian and Gay Rights (CLGR) has called for a boycott of Greyhound Bus Lines and its Armour-Dial subsidiary in response to the company's alleged support of the April 29 "Washington for Jesus" national Christian march.

Greyhound has provided numerous travel services for the fundamentalist Christian march, including a toll-free telephone number providing bus, train, plane, and hotel information.

The CLGR claims that such services are exceptional, going beyond what Greyhound has offered other groups in the past, and beyond what is appropriate for a bus company, thus constituting *de facto* support for the march.

A CLGR press release cites four reasons for justifying the boycott of Greyhound and of Armour-Dial: first, Christian groups themselves have stated that Greyhound is actively supporting the march; second, Greyhound has established a national toll-free number for travel and hotel reservations, and a staff of eight people to coordinate the project; third, Greyhound has engaged in practices contradictory to its nature by making rail and air reservations for the march; and fourth, the company has not provided comparable service to other groups in the past.

Greyhound spokespersons have vehemently denied the charges. "We are doing precisely what we do for every single other charter movement," vice president for public relations Dorothy Lorant told GCN. "We are a tour broker — we have a tour broker's license — and we set up any kind of travel services for large groups." She named several organizations that, like the "Washington for Jesus" march, have benefited from Greyhound's group travel package in the past: among them were the Girl Scouts, high school bands, and garden clubs.

Asked why the list did not include any of the progressive groups that have organized Washington marches in the past — for women's, gay, civil rights, and anti-war causes — Lorant replied, "Well, they didn't ask." And she insisted that the "Washington for Jesus" people are not getting any special treatment or discount. "Like all of our charters, this is a full-cost, full-markup charter."

Greyhound statements, including those made in letters to Charles Brydon, co-executive director of Gay Rights National Lobby, failed to convince CLGR. Coalition member Andy Humm told GCN, "They mentioned some other groups that have received special travel arrangements. But there have never been progressive groups. The fact is

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Ministers Deliver Anti-Gay Petition To Carter Aide

Compiled by Warren Blumenfeld

WASHINGTON, DC — Moral Majority, Inc. (MMI), an ultra-conservative Christian lobbying organization, delivered a petition to the White House on March 21. The petition, which contained over 74,000 signatures, was received by Robert Maddox, Presidential liaison to the religious community. It asks that president and Congress to take strong stands against abortion, pornography and homosexuality and to support prayer in schools and an increase in the national defense budget.

Section three of the petition concerning homosexuality was worded, "Do you favor the idea of school systems that are supported with federal funds being forced to hire homosexuals?" Those who answered "no" to this question were requested to sign the petition.

A press conference was held at the Mayflower Hotel before the petition was delivered. Representatives who spoke at the conference included MMI director Dr. Bob Billings and Bob Jones III of Bob Jones University in South Carolina, a fundamentalist Christian university.

Jones charges the president with a soft attitude on homosexuality. According to Jones, "God's judgment is going to fall on America as on other societies that allowed homosexuality to become a protected way of life." Jones compared homosexuals to murderers, but said that it would be impossible for a practicing homosexual to be a Christian although a murderer could be, because after con-

fessing Jesus as Lord, the murderer "doesn't murder any more."

This action by MMI appears to be in response to a petition drive conducted last fall by the National Gay Task Force (NGTF). Presented at the White House on Dec. 19, 1979, the NGTF petition contained approximately 54,000 signatures. That petition challenged President Carter to live up to his 1976 campaign pledge of ending discrimination against gays in the federal government. It called for him to issue an executive order banning discrimination in the federal government and asked him to publicly support and endorse the gay rights bill currently in Congress.

MMI is an outgrowth of the Jerry Falwell ministry of Lynchburg, Virginia. At the present time it has 37 chapters nationwide.

GCN contacted MMI spokesperson Karl Moor. According to Moor, "The purpose of our organization is to preserve Biblical morality." Concerning their policy on homosexuality, Moor stated, "We have a definite stand that gay people should be loved, but we strongly feel that they should not be given protection under the law. That would be going too far."

Maddox, the presidential liaison, could not be reached for comment on any action that might be taken by the White House in response to the petition. MMI plans to continue gathering support for its position by sending out mass mailings and raising funds.

INS 'Paroles' Australian; Policy Still Unclear

Compiled by Lew Lasher

SAN FRANCISCO — While the U.S. Immigration and Naturalization Service (INS) is in the process of clarifying its policies regarding gay foreigners, it is continuing to detain people it believes to be gay. The most recent in a series of incidents which have received publicity involves an Australian man stopped in Honolulu on his way to San Francisco.

Following its new policy announced last August (see GCN, Vol. 7, No. 6), INS allowed the Australian to stay temporarily without legally admitting him into the U.S. As a result, it is not clear in what direction INS policy is going. Efforts are proceeding on several fronts to change U.S. immigration policies to allow gays from other countries to visit America without harassment.

Gary Whitelaw of Melbourne, Australia was stopped at Honolulu International Airport when INS officers noticed he was wearing a small gold earring; they found in his baggage an advertisement for a gay disco in Melbourne. Unlike other gay visitors, who have been detained for hours, questioned at length about their sexual practices, and/or told they had to leave the U.S. immediately (see GCN Vol. 7, Nos. 5, 8, 24), Whitelaw was allowed to continue to San Francisco. There, INS officials assigned Whitelaw a temporary status for "deferred examination," and "paroled" him into the U.S., permitting him to stay for his planned five-week vacation. However, his passport was stamped to indicate that he was suspected of being a "sexual deviate."

According to Don Knutson,

executive director of Gay Rights Advocates (GRA), the San Francisco group which has been representing Whitelaw, the current policy of temporarily paroling gay foreigners poses an additional problem: Ordinarily, INS can decide whether to exclude a foreigner only by giving her/him a formal hearing with the possibility of an appeal to a federal court. However, "parole" is theoretically just a temporary status, rather than a final decision. As such, INS can avoid making a decision either to admit or exclude the foreign person, and can avoid the possibility that an appellate court would restrict INS's authority to exclude gay foreigners.

Knutson considers it "outrageous that the government refused to allow the matter to be adjudicated." If a federal court were to

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News Notes

quote of the week

"Now they want motorcycle rights; the next thing they'll want is homosexual rights."
—Vermont State Rep. Daniel DeBonis (D-Poultney), who felt that a leading witness at a public hearing on a bill to repeal the state's law requiring helmets for motorcyclists "looked like a homosexual."

duluth revises rights ordinance

DULUTH, MN — The city council here considered a revised human rights ordinance at its regular meeting Monday, March 24, after bowing to community pressure and striking protections for sexual preference.

The ordinance, as originally proposed, included protections to areas of sexual preference in banning discrimination in housing and other community services.

However, initial hearings found vociferous objection to the sexual preference protections, and the council, on March 20, ordered an amended version with references to sexual preference deleted, to be submitted to the council for action next week. Objectors had threatened recall action against city councilors if the ordinance passed as originally proposed.

joel grey as harvey milk?

NEW YORK — If actor Joel Grey has his way, he will portray Harvey Milk, the nation's first openly gay elected municipal official who was assassinated along with San Francisco's pro-gay mayor George Moscone by former supervisor Dan White in November 1978, in a made-for-TV movie to be underwritten by ABC or CBS.

New York magazine reports that Grey is researching Milk's life and short political career, with the help of such of Milk's friends as author Franck Robinson, writer Randy Shilts, and political strategist Jim Rivaldo. According to the magazine, several Hollywood producers are vying for material for a Milk movie, but the late politician's friends are supporting Grey because he has assured them of the integrity of his project. Other producers, however, have reportedly planned to downplay Harvey's homosexuality, which *New York* quotes Shilts as saying, "is the main point."

openly gay republican delegate

CHICAGO — In the Illinois primary on March 18, gay activist Timothy E. Drake became the first openly gay person to be elected a delegate to the Republican National Convention this July.

Drake was one of a three person slate of delegates supporting presidential candidate John B. Anderson that swept to victory in the ninth congressional district, which includes Chicago's heavily-gay northern lakefront neighborhoods.

Also elected as an Anderson delegate from the ninth district was State Rep. Elroy C. Sandquist, and winning in the fifth district was State Rep. Susan Catania. Catania and Sandquist are both sponsors of the four gay rights bills currently pending in the Illinois legislature.

Jeanne Bradner, state coordinator of the Anderson campaign, has requested a recount in the eighth congressional district, where Theodor R. Hoerl, a member of the Gay & Lesbian Coalition of Metropolitan Chicago, appears to have lost his bid for election as delegate to an anti-ERA Ronald Reagan supporter by 70 votes.

new pamphlet on alcoholism

MADISON, WI — The special needs of lesbians and gay men with drinking problems have been largely ignored by alcohol and other drug abuse agencies. Although a gay orientation in no direct way causes alcoholism, drinking problems are common in the gay community. Accurate figures are difficult to obtain, but it is estimated that up to one out of three gay people has problems with alcohol. It is likely that two major factors contribute to the problem of gay alcoholism:

- 1) personal pressure on the gay individual as a result of society's hostility toward and rejection of homosexuality
- 2) a lack of alternatives to bars as a place for gays to socialize and be themselves.

Recognizing that gay alcoholism is a problem, the Wisconsin Clearinghouse has published *Lesbians, Gay Men and Their Alcohol and Other Drug Use: Resources*. This pamphlet annotates some of the few articles, pamphlets and films available on this subject. It was written for several diverse groups, including alcoholism counselors, members of the gay community concerned with this issue, and anyone interested in developing a better understanding of lesbians and gay men.

Lesbians, Gay Men and Their Alcohol and Other Drug Use: Resources, by Susan Christenson and Gayle Ihlenfeld, 1980 (15 pp.), is available through the Wisconsin Clearinghouse, 1954 E. Washington Ave., Madison, WI 53704, for 35¢ plus 25¢ for mailing and handling.

jewish gay meet set for san francisco

SAN FRANCISCO — For the fifth consecutive year, gay and lesbian Jews from around the world will be coming together for the International Conference of Gay and Lesbian Jews, scheduled to take place here from August 29 through September 1, 1980.

Sponsored by Congregation Sha'ar Zahav and gay and lesbian Jews of the Bay Area, the Conference will feature workshops, symposia, facilitated discussion groups, social events, worship services and more.

"We expect to give Conference participants a warmer welcome than they received in Israel last year," said Aaron Cooper, chair of the Conference Planning Committee. "In Israel, the orthodox rabbinate harassed the Conference to the point of driving it underground, and the Jewish National Fund rejected a donation from the world Jewish gay community for a 3,000-tree forest that was to be dedicated during the Conference."

"This year's Conference will be absolutely super," agreed Irene Ogus, Conference vice-chair. "I particularly want to emphasize that the Conference is open to all Jewish lesbians and gays, not just people who are currently affiliated with a gay Jewish organization. I hope we have lots of people who've never attended this kind of event before. It's a marvelous reason for scheduling a visit to San Francisco!"

Anyone interested in attending the Fifth International Conference can obtain additional information and registration materials from the Conference Registration Committee, P.O. Box 5640, San Francisco, CA 94101.

holocaust center seeks gay research

LOS ANGELES — The Simon Wiesenthal Center for Holocaust Studies would like scholarly research, documents, photographs, and personal accounts of the Nazi persecution of gay people. The Center's director, Efraim Zuroff, informed GCN that "the plight of the homosexuals during the Holocaust has been duly noted in our museum by a drawing of the pink triangle (along with the other triangles). We have, however, encountered difficulties in our attempts to obtain legitimate, top-notch scholarly research on the persecution of homosexuals during the Holocaust. If you know of any good research on the topic please let us know about how it can be obtained."

The Wiesenthal Center is engaged in research to uncover the origins of Fascism and Nazism, and to get first-hand accounts of its victims, so that they can build and maintain a permanent record of the Holocaust "so that there is an indelible reminder of the atrocities that can result when people do not respond to suffering and repression in the world." They will be establishing travelling educational programs.

Anyone who wishes to can contact the Simon Wiesenthal Center for Holocaust Studies at 9760 West Pico Boulevard, Los Angeles, California, 90035. The telephone number is 213-553-9036.

sick and slowly dying

NORFOLK, VA — Promiscuity is surfacing as a wave of homosexuality, according to retired Rear Admiral Jeremiah Denton.

"I do not hate homosexuals, but I deplore homosexuality," the former prisoner of war told about 1,000 people here at a conference on the family's responsibility in teaching children about sex. The conference was sponsored by the Tidewater Assembly on Family Life.

America is "sick and slowly dying" because of the quest for self-gratification and "sexual misbehavior," he said. "I believe that too much of the traditional morality and too many of the traditional taboos are being discarded."

Denton, who spent seven and one-half years as a prisoner of the North Vietnamese, blamed the acceptance of homosexuality as being normal as the reason for the growing number of homosexuals. The only hope for America is for its people to submit themselves to God, he added.

A "born again" Christian now living in Mobile, Ala., Denton called for Americans "to see our rights, including the great right to indulge our sexual appetites, as the rights which were endowed by our Creator, and thus subject to His rules."

lagma urges immediate response

BOSTON — The recent Federal Communications Commission (FCC) ruling that media must reflect the needs of lesbians and gay men as well as other minorities (see GCN, Vol. 7, No. 35) "will mean little unless our community takes immediate action," according to members of Lesbian and Gay Media Advocates (LAGMA). LAGMA urges all community groups to submit announcements of upcoming events and news releases to radio and television stations. The ruling is the first to provide gay men and lesbians with recourse should community events consistently not be publicized by the media. So that LAGMA can document this, please send copies of your announcements, with indications of the stations to which they were sent, to LAGMA, c/o GCN.

court upholds "gross indecency"

LANSING, MI — The Michigan Court of Appeals on March 18 upheld the constitutionality of the Michigan "gross indecency" law, and ruled that it applies to private as well as public acts.

The 2-1 ruling by the state's second highest court upheld the conviction of a man accused of offering to have sex with three Grand Rapids police officers for \$25.

The court refused to follow a 1976 opinion of the Michigan Supreme Court, *People v. Howell*, which limited the law to acts committed in public. In the *Howell* decision, three judges ruled to limit the law, three judges did not rule on that issue, and one judge did not take part in the decision at all. Since 1976, the only change on the Michigan Supreme Court has been that Justice Lindemer, who did not vote to limit the law to private acts, in the *Howell* case, has been replaced by Justice Moody, who is considered more liberal. However, as of this writing, it is not known whether the March 18 decision will be appealed to the Michigan Supreme Court.

gay may day on the north shore

SALEM, MA — The North Shore Gay Alliance will sponsor a Gay May Day celebration, the first of its kind in this area on Saturday, May 3. The May Day activities will begin at 10 a.m. on the second floor of the College Union Building at Salem State College in Salem, MA, and will continue into the evening hours, offering patrons a variety of fun-filled, educational and entertaining events.

Among the daytime activities, there will be various booths consisting of representation from health clinics and organizations, as well as legal and other institutions. Constant film showings will include "Women Loving Women," a slide-tape presentation dealing with the truths and misconceptions of lesbianism; "Nick and Jon," a film about gay male sexuality; and another film about lesbian mothers entitled "Sandy and Madeleine's Family."

Other activities, such as poetry readings, art exhibits, demonstrations and raffles, along with free live entertainment with Barbara Phaneuf (Phloogie) and Pat Costa, Susan Lyons, Lonnie Lewis, Lori Pettine and Pilgrim, are planned.

From 8 until 11 p.m., the Salem Old Town Hall will be the place to go and hear the musical talents of Hillary Kaye, Joni Schwartz and Gerald Dean performed live. Free wine and cheese will be provided by the NSGA. After 11 p.m., surprise awaits all.

The Old Town Hall is easily accessible by public transportation and the Boston and Maine Railroad. For further information, call (617) 745-6966.

national network honors lesbian artists

LOS ANGELES — In May, 1980, women all across the United States will participate in the Great American Lesbian Art Show (GALAS), a national network of exhibits and events honoring the creative contributions made by lesbians to culture. The network includes shows of visual art, poetry readings, performances, and film screenings taking place both in large cities like New York, Chicago, Minneapolis, Miami Beach, San Francisco, and Honolulu, as well as smaller communities like Flint, Michigan and Woodstock, New York. All together, over 300 artists in at least 25 states are participating by organizing events in their own communities. Slide documentation of the artwork exhibited nationally will be presented at the Woman's Building in Los Angeles, located at 1727 North Spring Street, beginning May 3.

Tyaga, the national coordinator of the GALAS project, based in Los Angeles, offers this statement of purpose: "Lesbians and gay men are very creative and resourceful people. We've made enormous contributions to society — as writers, artists, philosophers — but this is generally not known because of our invisibility. Putting together the words "lesbian" and "artist" is a statement of pride and self-affirmation, and an acknowledgement of our contributions to culture. We're also providing a challenge to the art establishment by creating a grass-roots network in which any woman can participate by choosing to do so. The women involved are self-defined lesbian artists."

The Great American Lesbian Art Show is co-sponsored by the Woman's Building and the Gay Community Services Center. For more information about the project call or write: GALAS, P.O. Box 38777, Hollywood, CA 90038, (213) 464-7400 ext. 231.

there's a man goin' round takin' names

IRVINE, CA — Would anyone out there care to send a letter to 27,000 hard core conservatives who are anti-gay rights and anti-abortion? How about 180,000 pro-morality activists? 145,000 anti-busing activists? Direct mailing lists in these categories are now being advertised by a California supplier of mailing lists. Pro-law and order activists are cheapest, at \$30 per thousand, and donors to Howard Jarvis' Tax Revolt campaign most expensive, at \$90 per thousand.

King Chooses Delegates To Family Conference

By Chris Guilfooy

BOSTON, MA — Massachusetts continued its preparations for the White House Conference on Families on Saturday, March 29, when delegates met at the State House in Boston to be sworn in and begin the process of developing a "state family policy." The session marked the first time the delegates have met as a group and provided the first opportunity for interaction among the 42 delegates and their alternates.

Progressives in attendance got a boost when the state coordinator, Rep. Mark Lawton, asserted that minority opinion would be allowed expression in the formulation of policy. Said Lawton: "Minority opinion will be allowed. . . will be manifested. Washington wants that."

The handful of observers present during the four hour meeting served to accentuate complaints made previously that the conference is failing to reach the grassroots. In a general reference to the issue, Lawton remarked to the conference "we (conference organizers) did the best we could, given (the funds) we had and working within the time we had."

The White House Conference was conceived by President Jimmy Carter and has as its purpose to identify, discuss, and make policy recommendations on issues which relate to families. Each state is charged with selecting delegates, and clarifying issues and recommendations which they will then bring to one of the three conference sites: Baltimore (June 5-7), Minneapolis (June 19-21) or Los Angeles (July 10-12). The Massachusetts delegation will be in attendance at Baltimore.

In Massachusetts, as in other states, a portion of the delegates was elected during regional meetings held in five different locations across the state on March 15 and 16. Guidelines from Washington also provided that some delegate slots be filled through appointment, so that any imbalances in representation which might occur could be rectified. Of the 42 delegates from Massachusetts, 18 are gubernatorial appointees.

The appointed delegates have taken on special significance to progressives and conservatives alike. Progressives have maintained that minority groups have been under- or un-represented in the election process and that this must be compensated for by the gubernatorial appointments. Conservatives, on the other hand, are moving to consolidate the numerical advantage they accrued during the elections.

According to progressives who were in attendance at the regional meeting, there was a strong and well organized presence of conservatives and right wingers. Said Eric Rofes, a gay man and an elected delegate, "[At the Boston meeting] over 90% of the nominees were 'right to lifers.' The first three [nominees who testified] said anti-gay stuff. They all were anti-ERA, anti-abortion, anti-child care. [They held] strict definitions of sex roles."

When Governor Edward King announced his appointments last week, reaction was cautious. Of the delegates contacted by *GCN*, most knew only a few of the appointees and so could provide only sketchy impressions. These

initial impressions ranged from satisfaction with the selections to strong dissatisfaction. One delegate, a progressive, expressed the view that unless all of the appointees were also progressive, the slate could not achieve a balance. Current speculation is that five or six of the 18 appointments could be considered allies of the progressives.

As *GCN* goes to press, more complete information is being made available to the delegates as they receive copies of testimony given by each of the hundreds of candidates who spoke at the five regional meetings. As more information is disseminated on each of the delegates, reaction will become clearer.

In the meantime, the 42 delegates have been asked to begin the process of identifying the major issues which are of concern to the Massachusetts delegation. These issues are to be culled from testimony given by the candidates who ran for election in the five regionals. The issues identified, along with recommendations, will form the basis of a state family policy.

Confusion Surrounds Windows Opening

By Nancy Wechsler

BOSTON — As *GCN* went to press, great confusion remained about the exact time and location of the Boston opening of *Windows*, a United Artist (UA) movie which portrays a lesbian as a psychotic killer. Originally scheduled to open in March, the opening was postponed until April 4 at the Saxon Theatre on Tremont Street. The movie's opening may have been postponed again.

According to Susan Fraine, Sack's director of publicity, "*Windows* is now scheduled to open on Friday, April 11, probably at the Pi Alley, but possibly at the Saxon."

At a press conference on Wednesday, April 2, called by the Committee to Protest the Movie

Windows, protest organizers expressed their reactions to this latest news from Sack management. Ellen Herman of Women Against Violence Against Women (WAVAW) said, "There has been a lot of shuffling of this movie over the last few months. A lot of different stories. Last week they said it would open at the Saxon on the fourth, this week they tell us it will open at the Pi Alley on the 11th."

"Our information, which we received this morning from a confidential source from within the industry, is that it will in fact open this Friday (April 4) at the Saxon at 1 p.m. People need to keep their eyes and ears open — check the newspapers, call the theatre or the Cambridge Women's Center, and be willing to respond quickly when the movie opens. We plan to picket the theatre for two weekends after the movie opens. We will be picketing starting 45 minutes before the 7:30/8:00-ish show."

Confusion as to the exact time and place of the *Windows* opening has existed for over a week. Early last week Sack representatives told WAVAW and *GCN* that *Windows* would open at the Saxon April 4 (see *GCN* Vol. 7, No. 36). That same day the Saxon manager told *GCN* that the movie "would not open in his theatre," but claimed it would open at the Sack 57. The Sack 57 manager, when called by both WAVAW and *GCN*, insisted that *Windows* would not open there but would open at the Saxon.

At the press conference, Herman said, "This week the Sack management and United Artists' offices told us that *Windows* will definitely open on April 11 at the Pi Alley Cinema. But when we talked to the Pi Alley manager he claimed he had his bookings through April 18 and that *Windows* was not among them. "We talked to the Saxon manager and he said as of April 1 that he had heard nothing from Sack management, and that the confusion about the movie's opening was very unusual. He hasn't heard if it's opening or not. We believe it

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Appleby Conviction Upheld By Court

By Mitzel

BOSTON — The Supreme Judicial Court of Massachusetts (SJC) delivered its opinion on the appeal by Kenneth Appleby of his November, 1978, conviction. The SJC unanimously upheld the conviction.

Appleby had been found guilty by a jury in a Hampden County Superior Court trial of one count of assault and battery by means of a dangerous weapon upon his lover, Steven Cromer, with whom he had lived for two and a half years. Cromer testified that Appleby had hit him once lightly with a riding crop after they had argued over a dish of ice cream that had melted. Appleby received a maximum Walpole sentence of 8 to 10 years.

Boston attorney John Ward was appointed by the Appeals Court to be Appleby's lawyer. The SJC accepted the appeal on direct review last summer. Oral arguments were heard in December. Ward argued that the Hampden County Court committed reversible errors by denying a defense motion for a directed verdict and by refusing defendant's instructions to the jury. On both counts, the SJC upheld the decisions of the Hampden County Court.

The opinion, written by SJC Associate Justice Quirico, concluded: "Appleby intentionally placed Cromer in fear and struck him with the riding crop, an instrumentality which was then being used as a dangerous weapon. There was no error in the denial of a directed verdict."

Appleby's appeal also stated that the trial judge had erred in denying instructions to the jury informing them of the defense of

consent. Appleby's defense was based on his statements that he and Cromer lived in a consensual homosexual S&M relationship and that Cromer regularly consented to whippings which brought sexual pleasure to both men.

Quirico stated that the trial judge acted properly in denying this instruction. "... one may not consent to become the victim of an assault and battery with a dangerous weapon. The fact that violence may be related to sexual activity does not prevent the State from protecting its citizens against physical harm. The invalidity of the victim's consent to a battery by means of a dangerous weapon would be the same, however, whether or not the battery was related to sexual activity. The general rule is: 'It is settled that to commit a battery upon a person with such violence that bodily harm is likely to result is unlawful, and consent thereto is immaterial.' " Cromer testified that no bodily harm resulted from the single touch of the riding crop, which he characterized as "glancing."

The SJC has no jurisdiction over reconsideration of the lengthy term of Appleby's sentence. But Quirico noted that the SJC members "express some reservations on the severity of the sentence."

This concern was underscored by a short concurring opinion by Chief Justice Hennessey who wrote: "I add these few words to bring emphasis to the court's expressed 'reservation' as to the severity of the sentence imposed. The only incident which resulted in a guilty verdict was minor." He

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Dan White To Serve Only Four Years?

SAN FRANCISCO — Dan White, convicted slayer of Harvey Milk, the nation's first openly gay municipal official, and of pro-gay Mayor George Moscone, may have his prison sentence reduced by 73 days if a recent California Supreme Court decision granting time off for "good behavior" is found to apply to his case.

White's attorneys have also appealed the imposition of the maximum sentence of seven years and

eight months for voluntary manslaughter, of which White was convicted in May 1979.

According to the San Francisco *Chronicle*, if all of White's appeals are successful, he may end up serving a total of four years in prison for the two slayings.

White's attorneys have filed an appeal to shorten his sentence on the basis of a state regulation allowing a one-third reduction in prison time served for good behavior. They argue that when the reduction in sentence is calculated, the time served in prison before the defendant is sentenced should also be counted; such inclusion would increase the amount of time deducted from the sentence.

White was granted 218 days credit for the time he served in prison between his arrest in November 1978 and his sentencing in May 1979. If this time served is included when White's total prison time is calculated, his sentence will be reduced by 73 days more than it is now being reduced.

Stephen Sherr, one of White's attorneys, told the *Chronicle* that the California Supreme Court recently ruled in a similar case that

Continued on page 6



Alcohol Conference Held In Bar Here

By Maida Tilchen

BOSTON — A conference on lesbian and gay alcoholism on March 26 here was held in a very unusual location — the disco room of a gay bar. Conference participants sat under the neon lights of the dance floor, while the speakers stood in front of the cab of a semi-truck which usually serves as the disc jockey's booth.

The location and refreshments were provided by Jack Rubin and the staff of Buddies bar, and the conference was sponsored by the Homophile Alcohol Treatment Service and the Massachusetts Association of Alcoholism Providers. Conference participants included non-gay counselors who sometimes have clients who are gay and alcoholic; lesbian and gay male counselors; and people who own or work in gay bars.

Opening speakers for the conference included Robin MacCormack, the mayor's liaison to the

lesbian and gay community; Dr. Edward Blacker, Director of the Division of Alcoholism; Steve Beaton of the Massachusetts Association of Alcohol Providers; Jane Mathison, Executive Director of the Massachusetts Council on Alcoholism; and Paul Bontemps of the Massachusetts Minority Council on Alcoholism. Bontemps pointed out that the purpose of his agency is to bring about awareness that not all alcoholics are white, middle-aged, middle-class heterosexuals.

The keynote speaker was Dr. Thomas O. Ziebold, who is both gay and a recovering alcoholic. Dr. Ziebold has been involved with alcoholism counseling and rehabilitation programs since 1973, and is a co-founder of the Gay Council on Drinking and Behavior in Washington, D.C. He discussed the function of the gay bar, explaining that aside from its

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Gay Community News

THE GAY WEEKLY

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Community Voices

on the erotic

Dear GCN,

As a writer of integrity, I strongly object to and repudiate Michael Bronski's misuse of my words in his attempted defense of SM relationships as some sort of 'paradigm of equality' in the February 23 GCN. As a black lesbian feminist I am all too aware that in this distorted society, even the play-acting of destructive power is only a run-through, or make-do, for the real thing, a way of familiarizing the participants to these roles when the real thing comes along.

Had Bronski really read the paper of the Erotic which he quoted, he would have seen that it specifically speaks to the exact opposite of what he espouses, for the expression of the truly erotic encourages the most creative relationships between us, not the most destructive. SM is not the sharing of power, it is merely a depressing replay of the old and destructive dominant/subordinant mode of human relating and one-sided power, which is even now grinding our earth and our human consciousness into dust.

Without a rigorous and consistent evaluation of what kind of a future we wish to create, and a scrupulous examination of the expressions of power we choose to incorporate into all our relationships including our most private ones, we are not progressing, but merely re-casting our own characters in the same old weary drama.

In the hand of Afrekete,

Audre Lorde, Poet
Staten Island, NY

campaign trail

Dear Sirs:

Thank you for your recent inquiry requesting my position on "gay rights" legislative initiatives and proposed executive action should I be elected to the Presidency.

The Anderson Administration, both in its appointments and the policies it will formulate and pursue, will be open to all Americans and will be sensitive to their needs, irrespective of race, color, creed, affectional preference, or any other arbitrary distinction.

Within the Republican Party, I would be inclined to support a plank in the Republican Party's platform along lines suggested by the National Gay Task Force. I am committed to the cause of equal rights for all our peoples. Unlike some of the other Republican presidential candidates, my convictions with respect to individual rights and personal privacy have been tested. In 1977, an amendment was offered to a Legal Services Corporation bill on the House Floor that would have prohibited federally-funded legal assistance in cases arising out of disputes over the issue of homosexuality. On a voice (unrecorded) vote, the amendment succeeded in forcing a roll call vote, at which time the amendment passed. On both the voice vote and the recorded vote, I steadfastly opposed the measure. I regard such questions as sexual preference as a personal and private matter among adults, and I will continue to do everything I can to keep the government's intrusive hand from interfering in the lives of our citizens.

Again, thank you for your interest in my campaign. It is appreciated. With best wishes, I am
Very truly yours,

John B. Anderson
Member of Congress
Washington, DC

beautiful people

Dear Readers,

This letter is to confirm my feelings on the gay people. I am in the Louisiana State Penitentiary and have been here since '78. I read the GCN when I can get a hold of one. It's very interesting.

This is my second penitentiary; I was in Florida before. In each, the gays are usually mistreated, beat up or used as slaves. Some aren't but some are. Some are willing to be and some aren't.

Like on the street, these people of both sexes who are gay are treated bad, I don't think it's fair. I'm not gay but I have found that these people who believe in doing their own thing are very beautiful people. I mean, when I was on the run from the law or needed help and a place to stay, both lesbians and gay men helped me and took me in when no straight would have. No hassles, they just helped me. I guess society doesn't understand, they are so quick to accuse. I guess people like Anita Bryant probably had an encounter with someone and got busted. Therefore, trying to throw the heat off herself, she put it on the gays. People like her always try to put a stop to something they don't know about. What if everyone told her she couldn't sing or that she was an outcast cause she sold oranges for a living.

But needless to say, I'm on your side gay people of the nation. The hell with what everyone else thinks. Do your thing, cause I'll do mine and fuck what society thinks.

I'm a two-time loser and I'm only 25, but Anita Bryant and people like her don't matter. I'll always be on the side of the lesbians and the gay men.

Never Change,
Patrick Collins #87987
Camp J, C.I, left #6
Angola, LA 70712

poisoned

Dear GCN,

I write as one male who learned much from Leah Fritz when she used to write for WIN magazine many years ago. Her book *Thinking Like A Woman* I consider something of a classic. It is thus a pathetic sight to watch her vindictive turn in the last five years. As witnessed by letters she has written to GCN, her good sense seems to have been poisoned by her bitterness.

The whole issue of male versus female sexuality seems to be an issue we all love to hate each other over. The battle has become an annual event in these pages. I had hoped to stay out of the latest go-around, but I am moved to reply to her cruel reaction to Tom Reeves, who replied to her letter that had equated all sexual activities between men and boys as rape.

To parody the inquisitorial rhetoric of another age, I am not now, nor have I ever been, a boy-lover. But it is a subject I have thought about ever since a friend confessed to me that he had spent *two years* in prison for an affair with a 17 year old. I met Tom not long afterward. I was then 25. Had I the fortune to have met him a decade before, I might have saved myself untold years of agony as I struggled to free myself from an incredibly repressed upbringing. And I know a little about rape because I was once raped when I was trying to come out (by which time I was an *adult*, thank you.)

Male and female sexuality cannot be equated, and we should stop pretending that they can be. We don't need to flagellate ourselves, and each other, with bourgeois guilt games. Were I to judge lesbian sexuality with the same snug assurance as Leah Fritz or Sally Gearhart or Andrea Dworkin have judged gay male sexuality, I would be rightfully condemned for my preposterous arrogance.

In a recent letter in a similar vein, Sally Gearhart hopes for the cloning (!) of John Stoltenberg. The last thing our movements need is to replicate the self-hating authoritarianism that is the father [sic] of fascism, in whatever form it may take. This More-Correct-Than-Thou variety of feminism is, really, just as rightwing as those of my gay "brothers" on Castro Street who red-baited the recent anti-draft demonstration and threw stones at us from atop a building.

Sincerely,

John Kyper
San Francisco, CA

alix dobkin

Dear GCN Editors,

I was disturbed by your interview with Alix Dobkin but I read it through because it is an interesting illustration of how individuals can use general social conditions to aggrandize — and in this case, capitalize on — their personal oppression and suffering. It saddens me that Dobkin has chosen to take such an unnecessary burden of hatred upon herself, and it annoys me that GCN has given overblown, centerfold coverage to a point of view which, for its contributions to feminism, liberation, and humanistic understanding, merits about a column inch.

To respond to the patriarchy by hating men is a stage — sometimes a necessary one — that many women I know went through on the way to realizing their lesbianism or womanhood, but to make a career out of hating men, as Dobkin is, is reactionary and infantile. It is no surprise that the women at her concert are young — they must inevitably outgrow their sympathies with this limiting and puerile approach to life or to retreat into the sequestered kind of life that Dobkin has chosen. To characterize all men as fuckers is as spiteful, useless and unfair as to call all women bitches. Only the most threatened and maladapted men look upon women in this way; I think the same must apply to Dobkin in her attitude toward men. Take off the blinders, Alix!

It is interesting that someone who spends "maybe . . . ten minutes per month" with men can take to hating them with such zeal, and even feel "forced" to hate them — it must be a vibrantly intense 10 minutes with some very nasty men! Or, what I suspect is closer to the truth, the men who do these awful things to Alix live mostly in her imagination and memory. Her unwillingness to do anything about her conditioning seems to be a sign of immaturity more than anything else — or an honest acknowledgment of the tremendous payoff she's getting, both financial and emotional, by being a professional misanthrope.

Your readers are not helped by seeing Dobkin through the eyes of Jil Clark, whose apparent similar prejudices work to amplify rather than clarify Dobkin's views. We get about as much critical insight into Dobkin's emotional handicap as we might expect in a Phyllis Schlafly interview with Anita Bryant. (I do think feeling "correct" about vehemently hating half the human race can fairly be called an emotional handicap.) GCN has a good record of presenting both sides of an issue, especially when one view is as narrow as Dobkin's. Why not present the views of a woman singer who addressed herself primarily (although not exclusively) to women, yet has succeeded without separating herself and her fans from the whole of humanity — and, who has something of a feminist outlook, and yes, enjoys life to boot!

in vivo

Buz Hargraves
Boston, MA

wavaw

Dear Editors:

Re: The Story of O

As a former WAVAW (and WAVPM) member, now an independent porn-fighter, I agree with WAVAW women that *Story of O* does not belong in a bookstore which seeks to call itself "feminist." By excusing the store's sexism in selling this trash, Ted Faigle is revealing his true politics. We don't need infiltration of "examples" into our cultural outlets, nor has this sadean junk ever been used by a CR group that I know of. To quote Kathleen Barry (*Female Sexual Slavery*), the slavery theme in pornography is "an attempt to create an image of women that is consistent with the way men want to see and use them." Proliferation of this material is a political act, since "Pornography, in serving its customer, relies on some of the most pronounced sexual myths and biases of reactionary thought in American society." She says further that making "the description of sadistic violence and sex slavery . . . so immediately available in our lives (makes it) difficult to see the threat it poses to the life and safety of women and girls. . . . It is the principal medium through which cultural sadism becomes part of the sexual practices of individuals."

When women and our male allies refuse to "promote our own extinction" (K. Barry), it behooves our friends to trust our judgment. We are the authority on what oppresses us. Our autonomy may require men to give up "rights" they thought they had . . . such as their desire to sell woman-hating propaganda while stifling feminist protest.

In Struggle,
M. Womongold
Somerville, MA

hating

Dear G.C.N.,

In response to your interview with Alix Dobkin in the March 29th issue, why are we to suffer for the guilt of men past and present? I refuse to be judged and categorized by anyone like Alix Dobkin. She is evidently and blatantly feeding into the straight society exactly what it has of us as an image. That image is of women-hating men and men-hating women.

Is this what unity is all about? I was absolutely furious when I read the paragraph about the German woman raising her son to be a homosexual so that he won't abuse women. Who gives her the right to choose his sexual preference? That is exactly the opposite of what we as lesbians and gay men are fighting for. We want our freedom of sexual choice and yet this lesbian mother is denying her son the same freedom of sexual choice. That is another point for the straight society team. They scream we are only bearing and raising children so that we can make them "dykes and faggots like ourselves." In that paragraph Denny B. quotes the woman having said to her son "you may have to find men whom you can teach to love, but that's what you've got to do, because men must stop fucking over women." Well what is she doing? She obviously is fucking over that boy child by taking away his freedom of sexual choice.

First we are ostracized by the hetero society and now amongst ourselves in our own society. How can we yell at the straight society for not accepting us when lesbian separatists like Alix Dobkin are doing exactly the same thing when they refuse to accept gay men as people. Must we hate among ourselves? Is this what we have to look forward to in the future? Don't we all suffer enough from the phobias of the straight society? Must we also create our own phobias amongst ourselves?

Evidently Alix Dobkin suffers from a deep-rooted psychological problem. Why does she feel such a hatred and threat from men, specifically gay men? How can we support each other when a woman like Alix Dobkin states "I can be fond of certain men for short periods of time . . . but as far as I am concerned they are all fuckers on some level." She further states, "I can still be comfortable knowing that my man-hating is correct." Does she also feel that the straight society is also correct in all their "lesbian/gay hate campaigns"? In my opinion people like Alix Dobkin are cancerous tumors that need to be cured before the body can be healthy and vital again. We all have a long hard struggle to reach our goals in this world so why can't we do it hand in hand? With all the hatred we feel from the straight society must we allow it to breed in our own society? Where does the hatred end? Why do separatists, both lesbian and gay men, try to destroy our lesbian/gay society with their hatred and bigotry when the straight society has been doing it for centuries? Are we to build our lesbian/gay society on the same foundation as the straight society? A society of hatred, bigotry, separatism, chauvinism, and racism? Must we emulate that which we are trying to stop the straight society from doing to us? Where is all of the "love and unity" we all shared with each other last October on our "March on Washington"?

Where does the hatred end?

John R. Eagan
Boston, MA

Community Voices

jeez, louse

Dear GCN,

Mr. Douglas Light in his letter (GCN, Mar. 29, 1980) about tearoom cruising at the BPL writes, "But does being gay give one license to act outside the societal norms, —?" No, but being gay is "outside the societal norms." Let's see. If you're outside societal norms, then some of your actions may be considered outside societal norms.

To be more specific:

All gay sex is illegal and prosecutable. If you masturbate in a urinal, it is illegal. If you have sex with your lover in your bedroom, that is illegal. It is more probable that you will run into the police at a urinal. Or so it seems due to the peripatetic zeal of those entrappers, such as the ubiquitous Angelo T.

It is more discreet if you have sex with your lover or friend in the privacy of your bedroom, but that is sodomy and the anti-sodomy laws are still on the books in Massachusetts.

Once I get my civil rights, then, maybe, I will be more interested in tearoom etiquette, and, maybe, I'll take more seriously the hectoring of people like Mr. Light who wants gay men to be more sympathetic about the tender sensibilities of straight men, who are still less than vitally concerned with helping us get our civil rights.

I'm sometimes annoyed when I'm trying to urinate and two men are playing "you show me and I'll show you," or vice versa. And sometimes I'm intrigued. And, mostly, I pay no attention.

Honestly, if gays are bothered by being cruised in a tearoom, they can cross their eyes at the offender and say,

"I'm sorry, I'm about to have a seizure."

or

"Is that part of your daily physical therapy?"

or

"Are you really right-handed?"

or

"Buddy, could I borrow a couple of aspirin?"

I'm sure, Mr. Light, these and any similar lunacies will afford you privacy, enough, so that you may use the library "for its more traditional intent" and that is "as repositories for the written heritage of the society." Oh pardon, three sugars no cream, and maybe the small scone at the edge of the tray. Mmm. Mmm. Truly tasty, where did you get them? — Oh, it's such a nice bakery, and the buns on the delivery boy. I'd clip some extra coupons for him. — What do you think of those militant fairies? Silly, sissy Cecile y — I don't need my rights, I need my composure. Two midol coming up — As Mr. G. said, they all need to take some responsibility — And a bath — Oh, you silly goose.

Jeez, honey, really. First things first,

Ronnie Allen
Somerville, MA

rainbow news

Dear GCN,

I want to take this opportunity to thank GCN, for your continued support of the National Rainbow Society, of the Deaf of the Empire Rainbow Alliance of the Deaf (N.Y.C. chapter) and of the gay-deaf community at large.

Thanks to your support and interest, the Gay-Deaf Awareness Campaign has reached not only gay-deaf but gay-hearing individuals and organizations in 38 states. Your articles on the gay-deaf community have proven to be accurate as well as sensitive to the causes and lifestyles of the gay-deaf community.

Due to the amount of interest and awareness in your recent articles, we have begun publication of the first and only gay-deaf, national newsletter, called *The Rainbow News*. In January of this year, we mailed-out 1,000 copies of our first issue.

The Rainbow News combines information and activities of all 18 chapters of the national organization, as well as news of importance to the gay-deaf community. Because of your support, we are now reaching the gay-deaf individuals in small rural towns; and reassuring them that they are not alone.

GCN has also helped by making other organizations aware of the need of a sign language interpreter at rallies and meetings. As a newspaper, you have extended yourself to the point of saying what the gay-deaf community wishes they could say for themselves.

You have helped to keep the Rainbow shining nationally, and it is our hope that the Rainbow will soon shine brighter with a chapter in Boston.

Respectfully yours,

John A.O. Nunier, editor
The Rainbow News
New York, NY

P.S. For information about *The Rainbow News*, you can write to: Communications for the Deaf, 304 E. 20th St., #2-B, New York, NY 10003.

Work Your Own Hours

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. Call Larry at GCN, 426-7042.

peculiar

Dear GCN,

What is this, Alice In Tearoomland?? James MacDonald, the law-unto-himself Deputy Superintendent of District Four, has more truth in his statements than he realizes — but there's a catch.

He says, as quoted in GCN (Vol. 7, No. 36, p. 6), that "Masturbation is not just peculiar to homosexuals . . . — it's peculiar to everyone, I guess." And I guess it's especially peculiar to undercover cops!

Similarly, he says, "If men will not masturbate in public, there'd be no trouble with the police. That's a simple thing like that." If your reports — that it's the cop who's got the hard-on first — are true, then MacDonald is right. If police "men will not masturbate in public, there'd be no trouble with the police." A simple thing, indeed!

The catch is that MacDonald claims public masturbation is against the law — unless you're a cop, of course. Friends, I don't patronize the BPL restrooms for any reason, legitimate or "illegitimate," but if I did I'd love to catch a cop in the act!

Charles Bonnell
Cambridge, MA

zap

Dear Editors:

For one to be arrested in the men's room at the Boston Public Library, all one need to do is enter the room, walk to a urinal, look at the men standing to either side, urinate, shake off the last drops, look again at the men to either side, zip up, and zap — you're under arrest. This is entrapment. There is nothing reasonable about it.

It is at the peril of all gay men for lesbians and gay men to express the belief that the police make arrests in the BPL in order to curtail clandestine sexual activity there. The police are not hanging out at the urinals to protect anyone. To believe and say otherwise is blind foolishness.

Bruce McLay
Roxbury, MA

rainbow society

Dear Editor,

For many years in their unhappy past, the deaf have been relegated into the realm of nonentity. Not being able to hear the everyday sounds and words that many of you enjoy and take for granted, the deaf have been unable to communicate their wants, their desires, and their wishes. They have been inadequately educated in their formative years and many have been doomed to eke out a living in low paying and unsatisfying jobs. And many have become bitter about their lot in their lives. But more so is the lot of deaf gays. Unable to express their feelings within their own deaf community, many of them were furtive in their activities and suppressed their natural desires.

Haunting the byways of the bushes, the parks, the tearooms because they discovered that satisfying their wants entails no verbal thoughts to be uttered orally. Still even though the deaf gays were in the community of the gays they were not accepted fully and were still lonely.

But a spark of awareness has come upon all the deaf, an awareness which will soon someday make them full-fledged members of the community. As more and more hearing people are learning the language of the deaf and getting themselves involved with them, they come to the sudden realization that the deaf are capable of many things and do many things. As time progresses with the help of interpreters for the deaf and other knowledgeable hearing people, the deaf can participate in many activities that once were closed to them.

We, the deaf, have a long way to go to an era of civil and legal rights as human beings. Our lot is much better now. With new federal laws for the handicapped enacted by the Congress and various states' legislatures easing the harshness of our lot, we are able to function.

With the help of the gay community, the gay deaf can be a part of a viable community, working and striving to a goal of justice for all of us so that all of us may someday live without fear that we are gay.

As we are a minority within a minority we do have a long way to go. Hence organizations such as the Rainbow Society of the Deaf are springing up in many cities and states of the United States and Canada.

The purpose of these organizations is to get together in a common bond of our gayness and our deafness and try to make ourselves known to the hearing gay community. Already in many of the 20 chapters in the United States and Canada, there are hearing people who are members of the Rainbow Society of the Deaf. We are grateful for their help and understanding of our needs. As has been stated earlier, we still have a long way to go; there are still many of us who need help in the form of employment, counseling, and medical aid. All we ask is that you, the hearing gay community, help us become the human beings that you are.

Herbert M. Fradin
President
National Rainbow Society of the Deaf
Plantation, FL

the front lines

GCN,

John W. Gacy — a man in conflict who lived on the front lines waging a personal war alone. Him against who and what? Thirty-three young men and boys? What part did John W. Gacy's victims play in his battle against all odds, the world, himself. Were these young men symbols of his psycho-sexual social repression? Symbols of his hated, feared, personally suspected perverted tendencies? Was he filled with such loathing at life's possibilities to turn it into a calculatedly violent rage over and over again? Did he keep his secret by doing away with the objects of his affections only to keep them near him like a child hiding a favorite doll after being told he must not play with such toys? A hiding place that no one would ever know about? A hiding place that wouldn't be discovered? I see him standing next to the crawl space in his suburban home feeling the presence of something cruelly hidden and forbidden. Thirty-three young men and boys — victims by definition, but in fact, conflict casualties — Absolutely. Thirty-three young men and boys dead nevertheless.

We must start recognizing the social pressures and conditions that will continue to create the symptoms and casualties of this type of torturing rage. John W. Gacy felt he had nowhere to go with his anger because in fact, he didn't. If he could have, it would have just confirmed his most secret and terrifying fears. Had he existed on the front lines so long that a truce or acceptance at any time would mark defeat and involve a life without honor? Symbolically he could never go home again. He would be forced to live his life suspecting his affectional preference. As a result he would be labeled a pervert, an outcast, less than an acceptable human being. Somewhere John W. Gacy started to eliminate the objects of his affections, continuing to express his own private terror by hiding the boys' bodies in order to maintain that socially uncompromising facade at all costs. As a result we had a man continuing to live on the front lines in a deep, desperate, personal conflict with a casualty list that makes us all shudder. Thirty-three young men and boys dead.

In the final analysis, John W. Gacy committed social suicide. A kind of suicide that is not nearly as private or efficient as a length of rope or razor blade but admittedly as equally effective. Is this writing, a plea for compassion or mercy for John W. Gacy? I don't think Mr. Gacy expects any and unfortunately I don't think we as a society will disappoint him by showing any.

Just as he felt he must live up to our expectations, now we by using the death penalty will be living up to his and will continue playing out our prescribed equally sad role in this, his final and now very public last battle in a war I believe Mr. Gacy felt he shouldn't, couldn't or wouldn't win and as a result, passively champion another barbaric milestone for present-day society. A sad day indeed.

Douglas Blomquist
Los Angeles, CA

to forget

Dear GCN Readers,

The movie *To Forget Venice* made me so furious, I still can't believe that your review of March 22, 1980 called it "inoffensive" and, in spite of some reservations, generally "enjoyable." This pretentious Italian film is much more dangerous to us, as lesbians, than are Hollywood movies like *Windows*. Any lesbian, even if struggling with her identity and trying to sort out society's lies from her own inner truths, has no problem seeing *Windows* for the trashy ridiculous movie that it is. It may anger her, but she knows it is a lie. Even straights, except for the most reactionary, know that *Window's* portrayal of lesbianism is untruthful.

To Forget Venice, however, presents a much more liberal and socially acceptable package of lies. The messages seep out from the lush beautifully photographed images — lesbians as nice but "sick," lesbians as girls arrested in development, lesbians as women needing only the "right" man, lesbians as victims of unloving parents, and above all lesbians as painfully UNHAPPY. Many straight and gay women, in spite of the gains of feminism, are still vulnerable and hurt by these lies. I never wondered whether I was a potential psychopath; therefore there was no danger of me identifying with the main character in *Windows*. There were too many years, however, when my sense of self — weak and scarred by society's homophobia — might have accepted and internalized Anna and Claudia as "real" lesbians, thus helping to make me as tormented and unhappy as they.

We can't allow ourselves to be so "thankful" that a movie doesn't portray us as killers and child molesters that we allow the more subtle and, consequently, insidious and destructive messages of "arty" films like *Venice* to sneak by. Not only do such films lie to the straight audience just as much as do movies like *Windows* and *Cruising* but — even worse — they hurt us.

Judy Marino
Cambridge, MA

gacy

Dear GCN,

On March 13, 1980 John W. Gacy was sentenced to death for the murder so 33 young men. The jury took approximately two hours deliberating. When the sentence was read, the courtroom audience broke into excited applause and cheers. John Gacy had been convicted of "taking indecent liberties with minors and of deviate sexual assault."

A few months ago, I met a young man who had been a Gacy near-victim. I vividly recall his intense manner as he told me about picking up the newspaper one day while sipping his morning cup of coffee and seeing the headlines telling of Gacy's crimes. After reading the accounts, he became ill, unable to work for two days.

According to Peter (not his real name), Gacy was known in Chicago's gay community. To say Gacy was a serious closet case so filled with hatred of his homosexuality that he killed his desired objects is a superficial analysis not wholly true. Peter knew Gacy from his coming out days in Chicago. When he went back there to visit his parents, he ran into Gacy who invited him to his home. Once there, Gacy asked Peter if he was interested in sex. Although Peter did not find the man appealing, he did not decline the invitation. He allowed Gacy to strap him down, thinking he was giving him the opportunity to "playfully" act out some of his fantasies. Peter noticed a change come over Gacy. He began "playing" with Peter in a rough manner and ignoring what the young man said. Then Gacy pulled out a knife and told Peter he was going to kill him. The mesmerized expression on Gacy's face revealed the seriousness of the man's intent.

"I think the only reason he didn't murder me was because I appealed to a different side of him. The others probably became hysterical, screaming and pleading with him not to hurt them. On the other hand, I began asking him why he wanted to hurt me. I'd never hurt him and had no intention of doing so. I remained calm, and eventually, he untied me.

"The fear he saw in the other boys' faces probably enhanced his panic."

Peter related what he knew of Gacy to the police who were then able to positively identify two of the victims.

In accounts of this case, there has been little analysis concerning the psychological make-up of John Gacy. In this regard, "sexual deviate" has been the extent of the press analysis.

Pedophilia is one of the greatest sexual taboos and Gacy was primarily attracted to boys. He chose not to repress his taboo. How strongly he identified as gay, I do not know. He was either a sociopath or obsessed with guilt, but above all, he was fearful, fearful of having his "crime" discovered. Each youth presented the possibility of exposure. He was less fearful of murder than the penalty he would face if his exploits with boys were revealed.

The fear of pedophilia is no less among many lesbians and gay men. Fear is indicative of an obsession, a desire. If not, indifference would be the reaction to the subject of pedophilia. As Kinsey pointed out, there is no reason a child should find fondling, whether from an adult or child, repulsive. Touching is essential to survival. A newborn cannot live without caress. All touch has an erotic element; this is key to understanding the prevalence of child beating. A father who gets an erection when he puts his daughter or son on his lap (a common happening), begins, consciously or unconsciously, to fear and loathe the child. Rather than confronting his fears, he represses them. (Of course this does not mean these situations should necessarily culminate in sexual involvement. Considering social mores on incest, this could lead to many problems, most of them socially induced.) Since the impulses do not vanish, fear turns to anger which manifests itself in child abuse. The child is seen at fault. Beating, like burial, becomes a form of denial. Every child needs the love of her or his parents. Touching is a way of evincing it, but the dread is so great, society insists on stultifying behavior that cannot be relegated to its prescribed confines. So deep is this fear of touching, like that of loving, that it is held in greater abhorrence than murder. (In the widely publicized case of George Jacobs, the defendant received a 39-year sentence for "deviate sexual behavior" with boys and for photographing some of them in the nude. In delivering the sentence, the presiding judge said, "You are a despicable, vile creature, a disgrace to the human race. This conduct is worse than murder." What could be worse than murder or rape? In this society, it is called pedophilia.)

The nuclear family is, surely, one of man's greatest perversities. It attempts to mold women, children and men in ways unsuitable to our nature. In rape, man acts out the role he has been presented. John Gacy, although conscious of his longings, became intimidated by society's illiberal views on man/boy sexuality. Kenneth Parnell, the man accused of kidnapping Steven Stayner and holding him for seven years, allegedly contemplated murdering a youth he had sexually abused for fear of being discovered.

These arguments are not intended to allay the culpability of people like John Gacy and Kenneth Parnell. They are guilty of serious abuse, but it must be realized, the greatest burden of guilt lies with this society. Pablo De'gade
San Francisco, CA

Greyhound Boycott

Continued from Page 1
that they don't allow them [special arrangements] for everybody."

Furthermore, suspicions are aroused by what appear to be contradictory statements by Greyhound officials on just what services are available to the "Washington for Jesus" sponsors and whether those services are also available to other groups. Whereas Lorant told *GCN* that she believed that Greyhound was booking flight and rail reservations for the march (this was indeed the case for at least part of the fall), Greyhound's director of public relations Lee Whitehead reportedly told the New York gay newsmagazine *Gotham*, "It would be contradictory for an overland bus company to make flight reservations for any group. Bus travel is our business; we never extend that kind of service [flight reservations] to anyone."

The CLGR, which represents a number of lesbian and gay activist groups in New York, plans to distribute leaflets at Greyhound bus terminals to bring public attention

to their concerns and to the boycott.

Meanwhile, "Washington for Jesus" march organizers claim that over 100,000 people have already registered to attend what is described as a day of penitence and prayer. "The main purpose of the rally," march spokesperson John Jones told *GCN*, "is to come together to ask God to forgive our sins and begin healing the nation."

The spiritual significance of the event — as opposed to the overt political aims with which the march planning began two years ago — has been stressed in recent weeks by march organizers, in an effort to broaden the rally's base of support.

"We want to stay away from specific issues," Jones said, noting that march leaders have recently abandoned their controversial "Declaration of Principles," which included condemnations of homosexuality, divorce, and abortion as "contrary to the will of God."

"This event is not against gay

people," added Jones. There will be hundreds of thousands of different perspectives among those at the rally." He did not, however, know if any gay Christian groups planned to attend the rally, and commented, "There will be substantial consensus that the idea that homosexuality should be advocated as an alternative lifestyle is not in keeping with the Bible."

Sponsors and supporters of the April 29, including the Rev. Pat Robertson of the Christian Broadcasting Network, Rev. Bill Bright of Campus Crusade for Christ, and the lobbying group Christian Voice, are known for their right-wing views, and have opposed the Equal Rights Amendment, gay rights, and other social reforms.

Delegations representing the rally will meet with senators and members of Congress on April 28 to invite them to the march and "pray for them . . . that they may keep the will of God," according to Jones. No explicit lobbying efforts are being planned for that day, he said.

Alcoholism Conference

Continued from page 3

obvious function, it also serves as a social center and job market, and is often the most visible and accessible aspect of the gay community. He stressed that non-gay counselors must understand the tension that may be caused a gay person in regard to disclosure of gayness.

Said Ziebold, "I insist that the

option of 'passing' be retained . . . to avoid unnecessary hassles and hostile situations. The alcoholic in recovery is dealing with a lot of fear of disclosure. It's your option, but make it an option. When I was compulsively in the closet, it was not an option. I am a compulsive person, so when I came out, it was all the way."

Ziebold pointed out that the

new trend towards alcoholism programs at the place of employment is not always helpful to gays who are not out at work.

Ziebold also explained why alcoholism is so prevalent in the lesbian and gay community. Many gay people, he said, first met other gay people in a bar, and have come to associate gayness with drinking. They may fear that if they stop drinking, they will be rejected by the gay world. Many also associate sex with alcohol. "Most alcoholics under 30, gay or straight, have never experienced sex as a sober person. Their drinking/sex association goes back to adolescence. This fear of sex has to be helped by teaching them to have sex without chemicals."

Ziebold warned participants that some clients may try to use their gayness as an excuse for drinking. "Alcoholism and gayness are not related, and if you let an alcoholic believe that they will use it as another denial game." He gave the example of a man who told everyone at his place of employment that he was gay, so that

Continued on Page 7

Windows Opening

Continued from page 3

is quite possible that *Windows* will open as originally scheduled on April 4 at the Saxon. If it does, we will be there to protest."

Fraine told *GCN* on April 1 that *Windows* "will definitely open in Boston within the next two weeks, probably April 11, maybe on the 18th, at the Pi Alley. She said opening are 'never definite until the Monday previous to the opening.'"

Explaining why the movie was postponed for a week, Fraine said, it "could be a combination of things — what films are making money right now, contractual obligations, or availability of UA prints. Postponing the opening has nothing to do with the protests. This happens with a lot of films (postponement). We didn't change the date of *Cruising's* opening and we expected protests there."

"The films we are showing now are grossing pretty well. *Windows* is not grossing that big. We wouldn't pull another film that's doing well to put in *Windows*."

Organizers of the *Windows* protests disagree with Fraine. They believe the confusion around when and where the movie will open has much to do with the planned protests. Holly Ladd of the National Lawyers Guild, said at the press conference, "They don't want a protest in front of their theatres. They are treating this movie like a hot potato. Management seems to be helping create and continue the confusion that exists among the theatre managers about where the film will open."

Ladd pointed out that UA has done virtually no advanced publicity for *Windows*. She said, "There have been no ads and no previews this week." Herman added, "We can take credit for damaging their ability to publicize this movie."

Suzanne Relyea of WAVAW read a statement at the press conference outlining her group's objections to *Windows*. The statement read in part, "Boston WAVAW joins with feminist, lesbian and gay organizations throughout the Boston area and across the country to call for a boycott of *Windows*. This UA feature film confuses violence with sexuality and then proceeds

to attribute that confusion to a lesbian . . .

"The equation of lesbianism with psychosis, deviance, sin and crime is a very old and tired stereotype. However, it still cuts away at lesbians' efforts to respect ourselves and to gain or retain the respect of others who know we are lesbians. It can do so because United Artists and other film companies have consistently refused to produce positive images of lesbians to counteract these lies which, they would have us believe, are 'just harmless fantasies.' We vehemently protest this censorship. We demand that United Artists begin production of films showing positive lesbian and gay male images."

"Rape is a crime committed against women by heterosexual men. The depiction in *Windows* of rape as a crime instigated by one woman against another is a monstrous lie and a grotesque misrepresentation of lesbianism and of rape. The effects of the lies told in *Windows* are to divide women from women and to absolve men from all responsibility. In this backlash to the women's movement, United Artists tries to tell us that it is lesbians, not men or male institutions, that are threatening the security of the average woman."

Representative Mel King prepared a statement for the press conference which he had planned to read. His busy schedule made him late to the conference, so his statement was read by his administrative assistant Rosaline Melendez. It read, "We support the efforts of WAVAW to humanize our city and this society. We must stand together to pinpoint and stop the aggressive actions and sexist violence against women by men who are sick and dangerous, and who are supported and encouraged by the male-dominated institutions and industries that daily influence our lives."

"We should not rest until we turn this society around. We should be able to assure all women that they are safe to walk alone and together at night, that they can expect to ride public transportation unharassed and that they are free to conduct their lives with dignity without being discriminated against."

Dan White

Continued from page 3

the time-off provision does apply to both pre-sentence and post-sentence time served.

But J. Patrick Collins, the state prosecutor handling the appeal, told the paper that the Supreme Court is still considering a request for a rehearing of that case and may modify their decision.

He added, however, that if the court lets its decision stand, it would "certainly be relevant" in the White case.

White's attorneys have also argued that the judge should not have imposed the maximum sentence in the Moscone slaying and should not have added a "gun

use" allegation in the Milk slaying (see *GCN*, Vol. 6, No. 44). They contend in the appeal that an additional one year, eight months should be removed from his sentence.

The *Chronicle* said that as White's sentence now stands, he will be eligible for release from prison by April of 1984, after serving 64½ months, if he is granted time off for good behavior.

If the earlier court decision stands, he will be released two and one-half months earlier. But if he wins his appeals on all points, he will be released in November 1983, after serving four years.

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Boy's Kidnapper Accused Of Oral Copulation

Compiled by Eric Rofes

MERCED, CA — In 1973, Steven Stayner, then seven years old, was abducted by two men who took him into their car after inviting him to contribute to a charity. The men allegedly convinced the boy that his parents no longer wanted him and could not afford to keep him. Since that time, Stayner has lived with Kenneth E. Parnell, 48, in various parts of Northern California. As Parnell moved from town to town in the area around Ukiah, Stayner attended various schools and grew to call Parnell "Dad."

On March 2 of this year, Stayner and another boy, Timmy White, aged 5, hitchhiked 40 miles from the cabin they shared with Parnell into Ukiah. White had allegedly been abducted from a street in Ukiah on Valentine's Day. Stayner told police that he became troubled when the new boy arrived at the home because White "was sad and frequently cried." Stayner decided to leave with the boy after Parnell left for work on March 2.

Parnell was at first charged

solely with conspiracy for the purposes of kidnapping and child stealing. Initial reports made a point of probing whether Stayner had been sexually involved with Parnell. A March 8 story in the *New York Times* reports that Stayner "is not hostile toward Mr. Parnell" and "was not aware of any attempt to molest him." The police asked the boy whether he was ever abused in any way, and Stayner replied, "Oh no." "Was he good to you?" the officer asked. "Yeah, he kinda spoiled me, though," Stayner said.

Merced police, however, reported last week that "additional information that has come from the boy in the past several days" has led them to charge Parnell with sexual abuse. The amended complaint, filed on March 21, includes "conspiracy to commit lewd and lascivious acts upon a child and oral copulation."

Barbara Mathias, a woman who lived with Parnell and Stayner in two different homes over a period of time, alleges that Parnell and Stayner slept together. She claims that she slept by herself "in the

front" at both homes, and Parnell and Stayner slept "in the back" in the same bed. Mathias told the Associated Press that she lived with them from 1975-1976 and was not aware that the boy had been kidnapped.

California Department of Corrections spokesperson Phil Guthrie told UPI that in 1952 Parnell was convicted on sex charges and committed to San Quentin prison for "taking an 8-year old boy to a canyon and committing sex acts upon him." Parnell was paroled from the prison in 1955.

Stayner, who is now at home with his natural parents in Merced, told reporters, "I have no regrets whatever." When asked how he feels about Parnell, Stayner replied, "I feel sorry for him and . . ." at which point police prevented him from answering any further questions.

Later Stayner added, "I brought in Timmy because I didn't like what was happening. It happened to me, and I didn't want to see it happen to somebody else."



Steven Stayner and Timmy White, who were kidnapped by Kenneth Parnell.

Conference

Continued from page 6

they wouldn't realize his irresponsibility was due to alcoholism.

Some of Ziebold's remarks drew negative reaction from the audience. His statement that "all gay people would like to have a monogamous relationship" caused several listeners to protest audibly. He also repeatedly used the term "homosexuals" to refer to gay men and women, and several times referred to gay people as universally childless. One lesbian counselor told *GCN* she felt his speech came far too much from a white male standpoint.

The afternoon workshops for the conference were well-planned to suit the heterogeneous audience. For counselors uninformed about gayness, there were workshops on gay lifestyles and on homophobia/heterosexism. For gay participants those who work in bars, there was a workshop on the effects of alcoholism.

The other three workshops were on counseling and rehabilitation for gay people who are alcoholic

One had a panel of two gay men and two lesbians who are recovering alcoholics. They all mentioned that Alcoholics Anonymous has been their mainstay in avoiding alcohol. Three of the speakers said they had first started attending AA meetings because of an infatuation they had had for an AA member.

One of the lesbian speakers said that although she is a counselor who has been very active in counseling alcoholics, it has taken her several years to admit to herself that she herself is an alcoholic and a drug abuser. The other lesbian speaker mentioned that she has greatly appreciated the efforts of the lesbian and feminist communities in ending alcoholism. She said that at one point she was attending a women's meeting every night, so that she would not drink.

The panel asked how they felt about being in a bar in order to participate in this conference. One of the speakers responded that although she has been sober for a long time and attends AA meet-

ings only occasionally, she had gone to a meeting the night before the conference because she felt unsure about returning to the bar environment.

The Homophile Alcohol Treatment Service (HATS) may be contacted at (617) 426-5208.

Prison Ban

Continued from Page 1

I believe that it should, at the very least, be stated and printed as a policy statement and open for public review and comment."

(The letter from Carlson to Koch to which Kastenmeier refers came in response to Koch's condemnation of the ban on gay publications. On December 10, 1976, Carlson replied to Koch: "Publications which call attention to or identify inmates who accept homosexuality can, in our opinion, be detrimental to their safety as well as to the safety of others. For that reason, we have con-

cluded that such publications should be prohibited.")

Even prior to Carlson's letter to Koch, in November of 1976, the Bureau of Prisons executive staff met. On the agenda of that meeting was the question of admitting gay publications. Minutes of the meeting show that the staff decided gay publications presented a threat to prison security, Karle said.

Karle added that if the two sides in the suit settle on terms for admitting non-pornographic gay publications into prisons, the case would not proceed to trial.

Pride Logo, Slogan Chosen

By Betsy Smith

BOSTON, MA — The Lesbian and Gay Pride Committee has been meeting to plan and coordinate events for this year's annual Lesbian and Gay Pride Celebration in June. "All our voices — all our visions" has been chosen as the theme of this year's celebration.

Beth Kelly, a spokeswoman for the committee, feels that this statement sums up the direction for this year's Lesbian and Gay Pride Celebration. "We are trying to include everybody. We are doing ongoing outreach to women, Third World gays and gay youth. We are trying to reach

gays who do not fit the traditional white middle-class male category but we also want to make our outreach as inclusive of all gay people as we can," says Kelly.

Recently a meeting was held at Buddies to discuss ideas for this year's celebration to which over fifty people attended. The group was enthusiastic and generated many ideas for events. Some of the possibilities include a lesbian and gay history night, a formal dance, a running marathon, picnics and theater entertainment.

The Lesbian and Gay Pride Committee will be working as coordinators of different events planned for the celebration as well as planning the annual march from Copley Square to the Boston Common on June 21. They are actively soliciting organizations or groups interested in working in conjunction with the committee.

Kelly feels the focus on this year's rally will be on entertainment. She says, "this is the one time during the year when we can come together and feel good about being gay. We see the events as a time to celebrate and feel proud."

The Lesbian and Gay Pride Committee is meeting every Wednesday at 7 p.m. at Glad Day Bookstore and is open to anyone interested in working on the committee.

Nelly DeVuyot

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Appleby

Continued from page 3
added: "In sum, the sentencing result here is one which focuses on the compelling need for reasoned application of the broad sentencing discretion ordinarily available to our trial court."
The Chief Justice's statement is thought to be an indication by the SJC to the trial judge to accede to a forthcoming motion by Appleby's attorney to reduce his sentence to time served. Including pre-trial incarceration, Appleby has been imprisoned for close to two years.

Appleby's case brought national attention when, in June 1978, he was arrested on a tip from his former lover (Cromer's successor, Carcy Junkin) who told police Appleby was involved in mass murder. Appleby's home and property in West Springfield (MA) were dug up by police for three days. No bodies were found. He was subsequently indicted for having hit Cromer with various devices. Appleby was convicted on the riding crop charge. He is currently incarcerated in the House of Corrections in

Northampton.
In February of this year, Appleby was convicted of kidnapping and rape. He received a sentence of 18 to 25 years, which he is serving concurrently with the riding crop conviction. His former lover, Carcy Junkin, also faces kidnapping and rape charges. As yet, no trial date has been set for Junkin. Appleby may yet face trial on another seven indictments for possession of controlled substances.

Immigration

Continued from Page 1
decide the issue, he added, he is "fully confident" that it would rule that INS is without power to exclude gays.
Gay people have been considered excludable under section 212(a)(4) of the McCarran Act of 1952, which denies entry to aliens "afflicted with psychopathic personality." In 1967, the U.S. Supreme Court ruled that "psychopathic personality" included homosexuality; Knutson feels that it is unlikely that so recent a decision would be overturned. Moreover, in 1965 Congress amended section 212(a)(4), adding "or sexual deviation" in order to include homosexuality more clearly.
The current uncertainty in the law is, therefore, not whether immigration law can discriminate against gay people, but whether there exists any legally authorized procedure by which INS can exclude gay foreigners. Formerly, INS would send the foreigner to the U.S. Public Health Service (PHS) for a psychological examination. However, this procedure has been unavailable since August 1979, when PHS announced it would no longer perform such examinations (see GCN Vol. 7, No. 5).

Several efforts are under way to clarify the legal status of gay foreigners. GRA has asked INS to schedule an exclusion hearing for Whitelaw, to create the possibility that a federal court could decide the question. Negotiations are being conducted at the highest levels of the State and Justice Departments, aimed at producing a new policy from within the executive branch. And bills have been introduced in both houses of Congress to settle the issue finally by making "sexual deviation" no longer a reason for excluding a foreign citizen from the U.S. The House bill is currently before the subcommittee on immigration.
GRA is contemplating filing a suit on Whitelaw's behalf to challenge INS's authority to mark the passports and limit the travel of gay foreigners. GRA has already filed a multi-million dollar suit on behalf of Jaime Chavez, a Mexican citizen who was stopped in San Francisco on December 29, 1979 and held incommunicado for twenty-four hours (see GCN, Vol. 7, No. 24). Depending on the progress of other efforts, GRA may, in addition, file a class action suit on behalf of foreigners whom INS has stopped at the U.S. border because of suspected "sexual deviation."

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GAY & BLIND

By Warren Blumenfeld

It is now almost eight years since I briefly lost my vision. Eight years to reflect back on my hospital experience. Eight years to wonder if it will ever happen again.

It occurred as I was traveling alone in Europe when it was cheap — when the American dollar was worth something. As I traveled from Holland to Scandinavia, I realized that something strange was happening to my vision. I was having difficulty reading signs and seeing people's faces. By the time I reached Copenhagen, I could see only slightly out of my right eye and almost nothing out of my left. With the aid of two local residents, I was helped to the Copenhagen Community Hospital for treatment.

My condition was diagnosed as retinal detachment in both eyes. I went through two operations in Denmark and two more in this country in an attempt to have the damage repaired. Except for some impairment in my ability to read and to focus my eyes together at close range, the operations were successful. I know the detachment can occur again, but for now my eyes are stable.

Before this experience in Denmark, I had a degree in education, but I knew that I didn't want to be a teacher in a traditional high school setting. Since that time, I have earned two degrees in the education of the blind from Boston College. For the past five years I have been a teacher of young blind children in the Boston area, partly out of my need to understand more about blindness, and partly out of a genuine desire to work with people with physical differences.

As a gay man, I have become concerned with the issues of being gay or lesbian and blind. The following is a discussion of this issue, some of which is drawn from personal experience. Other parts are taken from telephone interviews, verbal accounts received from cassette tapes, and written testimonies sent to me by blind lesbians and gay men. The participants are: Raoul Lugo, cofounder of the organization Gay and Lesbian Blind (GALB) in New York City; Rosalyn, a blind lesbian mother and member of GALB; Robert Chesley, associated with GALB and now living in San Francisco; Michael Nordstrom, blind minister, Metropolitan Community Church, Providence, Rhode Island; and Sherman, blind guide dog traveler who lives in the Boston area.

BACKGROUND

Throughout this discussion I use the term "blind" to mean anything from "legal blindness" to total blindness. The legal definition of blindness is used to determine the eligibility of a person for public services. Many individuals in this group have some usable vision. It is estimated that there are between 500,000 to one million people in the United States who fall into this category.

Visual impairment can result from problems in development before birth. Among the major causes of visual problems after birth are accidents, glaucoma, cataracts, retinal problems and diabetes.

Though the current trend is for blind and other physically different people to attend public schools, many have attended and are currently attending "special" schools or institutions. Current law places the responsibility on local school boards to provide for the education of all physically different children within its jurisdiction. Those children whose needs cannot be met in the local public schools usually attend a "special" school or institution.

SEX EDUCATION

In many of these schools, the issue of access to information concerning sexuality arises. I helped to co-author a sex-education curriculum for the school where I teach. In looking over the sex education curricula from other schools for the blind, I noticed very little material regarding homosexuality. A few included the topic in sections on "sexual problems" or "anti-social behavior."

I made sure that the topic was discussed in our curriculum as a valid option for sexual expression. However, shortly after the curriculum was completed on two separate occasions, colleagues of mine who are teachers of sex education at the school stated that they would not include the material dealing with homosexuality. Their reasons were, "They [the students with whom they work] stick out in the society enough already; we don't have to help them stick out any more."

Many special schools and institutions are afraid to deal with the topic of sexuality. The common excuse they give for not dealing openly with this issue is that they are under pressure from many directions. They have to answer to state and national governmental agencies for the money needed to continue operation. They must have their policies approved by their boards of trustees and they are constantly being held accountable by relatives of the clients whom they are supposed to serve.

There is another issue which helps to prevent blind people and other physically different people within and outside of institutions from getting the information they need concerning sexuality — the myth that physically different people don't have sex.

Robert Chesley: "The sentimental view of blind people in literature and the popular media as pure, innocent, spiritual and sexless is part of a long tradition of associating spirituality with disability or disease, from Little Nell or Paul Dombey to the helpless women in Chaplin movies; even leukemia is associated with spirituality in Eric Segal's Love Story."

Sexuality within an institutional setting has been a subject of contention up to the present time.

Michael Nordstrom: "People who live in institutions are monitored in such a way that any sexual activity is made a permanent part of their record. Even talking about sex is held suspect. I was prohibited from talking to my instructors about any aspect of sexuality — heterosexuality or homosexuality."

During the past few years the door has been opened a bit on the topic of blind people and sexuality. Where I work, a sex education course was conducted for the teachers and dorm staff by the Human Sexuality Center of a major university in our area. The purpose of the course was to provide information, but more importantly, it was held to aid the staff in breaking down their own discomforts and distress on the topic so that they can communicate the information more effectively. For the most part, the course helped all of us to do this.

PRIVACY

The issue of privacy is of major concern to most blind people.

Robert Chesley: "The blind seldom have privacy. Gay men and lesbians who have gone through the painful process of coming out and winning self-acceptance in a society that condemns them know the value of privacy, though this may be something sighted people take for granted. Getting information either about the gay world or about gay liberation is something most of us do in privacy. How naturally most of us glanced around to ascertain that we were not being observed before picking up a bar guide with pretended casualness, or before looking at a posted notice of a gay dance or the meeting of a gay organization. How can a blind person privately read a notice — or just privately ask someone else for information without fear of being observed?"

ACCESS TO INFORMATION

Much of the printed information dealing with lesbian and gay issues is not readily accessible to people with visual differences. Even some of the services which produce materials for distribution to blind people institute the practice of withholding information of concern to gay and lesbian blind people.

Robert Chesley: "This reluctance to deal with gay issues is characteristic of media for blind people. The result is that a blind person going through the difficult process of confronting and accepting his or her homosexuality has very limited access to information on the topic, despite the boom in the publishing of gay books."

Raoul Lugo: "Most of the conventional publications for the blind don't want to touch us. One in particular is a journal produced in braille named Matilda Ziegler which refused to run an announcement about our organization, Gay and Lesbian Blind."

VOLUME 74 NO. 2

THE MATILDA ZIEGLER MAGAZINE
FOR THE BLIND

MARCH, 1980

Published 10 Times
Matilda Ziegler

Robert Chesley: "To date, only one braille publication — *The Braille Feminist Review* — has seen fit to respond to the request made by GALB that notice of their existence and information about their hotline be published."

There are a few recording services around the country which produce "talking book" recordings and tapes. The largest and best funded of these services is conducted by the Library of Congress through its talking book studies in Washington, D.C. Some gay and lesbian material has been recorded for distribution to blind people. Some of the non-fiction titles include: *The Gay Mystique*, *Women Plus Women: Attitudes Toward Lesbianism*, *On Being Different*, *Society and the Healthy Homosexual*, *The Lord is My Shepherd and He Knows I'm Gay*, and *Roommates Can't Always Be Lovers*. Some of the fiction titles include: *Maurice*, *The Well of Loneliness*, *Consenting Adult*, *Giovanni's Room*, and *Sticks and Stones* (for younger readers). To be eligible for the service, a person must be legally blind or have another physical difference which makes reading print difficult. People can request a complete list on the topic of gay and lesbian recorded material from the Library of Congress in Washington, D.C.

There are some problems with this service and similar services which produce recorded material. There are no recordings or tapes of any gay or lesbian magazines or periodicals. Also, as Raoul Lugo has stated, one talking book narrator consistently used a lisp for gay characters, though no lisp was indicated or written into the texts. After writing a letter of protest to the Library of Congress, he received a letter back calling his accusations unfounded. With the help from the National Organization for Women, The National Gay Task Force and WBAI (Pacifica radio in New York), Lugo was able to convince the Library of Congress to remove the narrator from the talking book program.

Raoul Lugo: "They'll do anything to avoid political controversy."

There is currently an organization in Chicago called the Lambda Resource Center for the Blind (LRCB). The purpose of this organization is to take up the slack created by the other recording services. According to Terry Gorman, co-founder of the center, "The purpose of Lambda is to provide books and a quarterly magazine on gay and lesbian themes on cassette tapes."

Steven Hunt of LRCB, editor of the proposed cassette magazine, plans for it to include letters from readers describing their experiences as lesbian and gay blind people, a correspondence column for people who want to get in touch with one another, original articles and articles drawn from other gay and feminist publications. Donations of money or C-90 cassette tapes and reel to reel (Sony TC-105) equipment is needed. Lambda Resource Center for the Blind can be contacted at: P.O. Box 1319, Chicago, IL 60690.

The organization, Gay and Lesbian Blind (GALB) in New York City, also produces information on tape for distribution. Among the books available are *Patience and Sarah*, a group of women's love poems, *Women in Love — A Study of Lesbian Relationships*, *Ruby Fruit Jungle*, *The Church and the Homosexual*, *Another Kind of Love*, *David at Olivett*, *Dancer from the Dance*, *With Downcast Gays*, *Witchcraft and the Gay Counterculture*, *Our Right to Love*, *The Front Runner*, and more. The user of this service is asked to send either blank cassette tapes or \$1.60 for each tape.

A complete list of books including the number of cassettes needed, can be obtained by writing to Gay and Lesbian Blind, 110 East 23rd Street, Room 502, New York, NY 10010.

For people in the New York City area, GALB also offers a support group on Sunday evenings.

Another source of information to the visually different is radio.

Robert Chesley: "Most major cities have radio reading services for the blind, which can be received on ordinary FM radios equipped with a special adapter. To date, New York's In Touch has read aloud no gay materials. San Francisco's Broadcast Services for the Blind is way ahead on this issue. On their regular Adult Hour, they have presented both *The Joy of Gay Sex* and Rita Mae Brown's *Rubyfruit Jungle*. Lesbian materials have been read on their women's program Pandora's Box, and they are now offering one-half hour per week of *The Advocate* — News and Views of the Gay Community, reading from various gay publications."

MEETING PEOPLE

The issue of how we as gay men and lesbians meet one another has always been of great concern to many of us. This issue is also of concern to people with visual differences. I asked Rosalyn and Sherman what ways they are able to meet other gay men and lesbians.

Rosalyn: "In a bar, I would say that I am at a loss . . . When I go into a bar I generally go in, hopefully, to have fun with my friends, not for cruising. There is no way in hell that I can cruise with my eyes. No blind person can do that and that is one of the greatest unfortunate things that happens to us. Sometimes when we can listen and talk to somebody we find out more than somebody using their eyes."

"In a bar, if I meet somebody, it is purely luck. I generally meet women through rap groups. I also started a lesbian mother's rap group which used to be called Tykes and Dykes, but that died, I met a lot of women through that."

"About the question of me dating people. Well, the person knows about my handicap. It takes a while, but if the person really cares about me and I care about the person, we are able to work it out. Some people tell me that the handicap has frightened them off."

Things are difficult, they're not easy, but they're not that hard if you want to help yourself. I always try to go out there as much as I can and gay and lesbian blind people have gone into a lot of organizations and shown that we are here; we are stepping forward and we are not going to be isolated."

Sherman: "I didn't really meet any other gay men until I entered Harvard. I wasn't even sure if I was gay until then. During my first year at Harvard, a friend was reading me an issue of the *Harvard Crimson* (campus newspaper) when he came to an announcement for a meeting of the Student Homophile League. I went to the meeting and met some people. They came up to me and soon after that I had a small circle of friends."

"Sometimes I go into bars. Since I am a guide dog traveler, the dog comes into the bar too. It isn't terribly easy for the dog, especially when people come up and pet her. It's not good to pet a guide dog while they are in harness. They tend to lose their effectiveness as a guide when that happens."

"Sometimes I talk with friends in the bar and sometimes I meet a man and go home with him. I can usually pick up cues if he is interested. I can tell from his voice, from the questions he asks, from his body language — touch. I put it all together and draw a conclusion. To me, voice is especially important for an initial attraction."

"While we are on the topic of meeting people, I want to add one thing. Sometimes I think that people want to come up to me and talk, but don't for fear of rejection. I want to tell people to feel free to come up and talk. I love talking to people."

CONCLUSION

Throughout this discussion I used the term "physically different" instead of "disabled" or "handicapped" because I like it better. A person's physical difference is not really the disability; the disability is the way that person is oppressed because of his or her differences. You might say, "We are all physically different in some way." Precisely, we are all physically different. By looking at our differences we can begin to break down our own distress around people whose differences seem more obvious.

The oppression of gays and lesbians and the oppression of physically different people stem from the same source. When we all make that connection, the similarities will surface.

and Handicaps: *The Lesbian Experience*

women who have been in relationships with handicapped people
their experiences with us.
I'm fortunate in that my body is in good working order. I am not put
people with handicaps. I really do look for the person—the mind and
and not how they look or function. In fact, my current lover is
handicapped—legally blind. But she is the most beautiful, sensitive
and her 'limitations' rarely come to mind. Another friend of mine
I think everyone is handicapped in some way which may not be
apparent. We are all imperfect and lacking. Some people's han-
cups are physical, some are mental/emotional. My friend may not be able
flowers and the moon or street signs, but she sees into me and others'.
I most certainly believe that just because someone has a handicap
visible that doesn't mean they're any less of a person. True worth
and him and things were

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Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet — (soon available in Spanish and Japanese)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: In our booklet learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

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Odyssey of a Unicorn Parents and Friends of Gays

By Nancy Walker

It must be spring. How do I know? By the raucous pounding of my heart? A certain pronounced tendency to daydream more than usual? Loss of appetite? Bird song more provocative and hearty than it was just a few weeks ago? None of the above. The heat is on. I know it is spring because our apartment, unheated in winter, is over-heated now. I can scarcely breathe for the tropical atmosphere in our lavender lodgings. The plants love it. Henry (our turtle)-loves it. My sother (significant other), who freezes the minute the temperature drops below 70 degrees Fahrenheit, is ecstatic. But I, I am suffering with spring fever, literally.

As you dear, devoted souls who insist on reading me religiously must remember, my last column told the sad, sad tale of my getting sick at all the worst possible times, crowned with the recent flu episode that loused up all my plans to see Pat Bond. Well, just for a giggle of a post script, I thought I'd tell you, that I was sick again for my birthday, and spent that momentous occasion in bed — for therapeutic purposes only. How dreary. Aha, but I did get a chance to catch up on daytime TV watching, which, according to many intellectually superior beings could well be a fate worse than death. However, I have always found the tube a comforting way to pass the hours of incarceration

whenver I was too sick or too worn out to go any where or do anything more constructive with my time. To be honest, I happen to love television for its own sake. Like Mork of *Mork and Mindy*, I will even watch the commercial with rapt attention.

During my recent bout with influenza, I couldn't go to work. Couldn't go to the GCN office. Couldn't do anything at all. Time to reflect. Only I was too sick to reflect. I couldn't even work up a dull shine. But I could turn on the television set, and I happened to see *Good Day!* (Channel 5 in Boston, 9 a.m. weekdays) when the guests were Mr. and Mrs. Capron, the parents of a gay man, and Susan Wolfe, a lesbian and editor of *The Coming Out Stories* (Persephone Press). The conversation was totally civilized and low keyed. There was no throwing up of hands in horror. There was no throwing up.

It was refreshing to see parents trying to fight the U.S. Immigration Service because their son, an actor who had become a Dutch citizen in order to perform in all the European Common Market countries, has now been denied entrance into the United States on the basis of his sexual preference.

Susan Wolfe had endured the personal agony of living a double life, and even of being promiscuous (heterosexually), to prove to herself, and, presumably the world, that she "was a woman."

All this resulted in a marriage and a child and protracted misery.

Everything came out all right in the end, because everyone came out. . . . That's the name of the game. Wolfe made it poignantly clear that staying in the closet is always giving something up, and for some people, that something is too much.

Mr. and Mrs. Capron belong to Parents and Friends of Gays. I have only one parent left, and she's in a depressed state. Actually, she's in Florida, but she is definitely depressed. I got a letter this week. Mind you, Mother *knows* I am still fighting over so valiantly the dregs of the flu and what not, and that I have enough trouble of my own, but she couldn't resist telling me "I'm feeling very low. I'm looking back on my life. I realize what a failure I've been. Guess I've lived too long. I love you." What would you do with a note like that?

She called Saturday night, and I had to talk to her for an hour about the kind of funeral arrangements she wants me to make for her. She gave me (again) the name of her bank. It's almost Passover. She's missing my father. No, she's not feeling sick, just miserable. Not doing anything for the holiday. Oy vey.

I succeed in lightening her mood by telling her what kind of funeral arrangements I've told my sother to make for *me*. I expect to

Continued on page 17

Parenting

The Right to Be a Parent

By Gia Berkman

The Lesbians with Children Support Group of Boston wishes to thank all the women who attended our Equinox Dance March 21st for the benefit of lesbian custody cases.

Feeling so much concern and support from the women's community was a heartwarming experience for all of us. When the D.J. played "We Are Family" and all the women in the room impulsively joined hands to dance together, we did, indeed, feel like a family.

Some of the money raised has already been sent to a lesbian custody defense fund. The remainder is in an ongoing fund for other cases as they come up and for lesbian mothers who are in desperate need of money in order to break away from their husbands. We hope to be able to keep replenishing this fund through other benefits as they are needed.

In addition to this plan for economic support which we have just begun to organize, our group meets every week to give emotional support to lesbians with children on a large number of issues. The spectre of a custody fight is one of the most devastating crises we have discussed. Some women in our group have gone through or are now facing custody battles. For others, it is a constant but as yet unrealized threat. And for others, it is only the shadow of an unlikely fear.

One of the women in our group was willing to share her experience in the following account, so that people in the community can better understand our need for their support:

By M. Amish

Why should the right to be a parent be determined by one's sex-

uality? A parent should be a person who cares, guides and loves a child. I have cared for my children and parented them well, but because I am a lesbian, I am in jeopardy of losing them.

I grew up in a very catholic environment, forced to accept values and principles that I couldn't integrate in my mind or emotions. The acceptable attitudes towards family, home-life, church and school contributed to my sense of oppression at an early age.

While discovering my own sexuality, I knew it was unacceptable to love or show affection to a person of the same sex. Trying to stay within socially acceptable behavior, I modified my life to adjust to the values of others, i.e. my parents, friends, and basically everyone in my whole social environment. I suppressed my feelings for women I was attracted to, and also felt guilty and evil for having those attractions.

When my education was finished, I worked and lived in a small town and tried to deal with my sexuality. Sometimes a person makes a choice to become a parent and then chooses marriage as a socially accepted means to that end. In my case, the marriage was not a healthy relationship from the start. But having learned that you sleep in the bed you make, I slept in this bed for many years.

During those long years, I worked outside the home to help the family survive financially. Their father was working too, but spent his money on activities other than contributing to his family. My children have always known on whom they could depend for emotional and economic security.

During that time, the children

and I suffered physical and emotional abuse from their father. It would take another article to discuss the fears that keep a woman from leaving an environment that inflicts emotional and physical pain. In my case it was ten years before I separated from him, keeping the children with me.

In the two and a half years of our separation, I went back to school to obtain a degree, at the same time caring for five children ages 3 to 15 years (two are biological and three are children we had adopted).

The father of these children now strongly suspects my lesbianism and is trying to obtain custody of the youngest child. The older children have chosen not to live with their father, but they pay an emotional price for this decision. Their father hasn't contributed except periodically to their support. He has the option of living his life style as he wishes, but I have to hide and deny my life style as a woman-identified-woman or risk losing my children.

It is a difficult and emotionally draining process, not to mention the financial expense, for a lesbian to fight for custody of her children. For those lesbians who are "out" to their children's father, the custody battle can be devastating. In our society, it is extremely difficult for a lesbian parent to survive the oppression of heterosexually-defined norms.

The need is great for society to recognize that parenting should not be defined or "allowed" based on the sex of the people we choose to love. Children learn what they live, and living with people who love and care for each other is a healthy environment for them to live in.

Ermangarde Keep Smiling

How to Become a Tasteful Faggot

By Gregg Howe

On my twenty-seventh birthday I decided to take an inventory of my life up to that point. After the fifteen minutes necessary to accomplish this, I realized that while I had been acquiring political consciousness, social awareness, self-identity as a faggot, and a remarkable rhinestone collection, other gay men had been acquiring equity, credit references, job security, dividends, and stock portfolios. It was at this point that I decided a complete revamping of my lifestyle was in order.

With pen in hand I began trying to find a suitable lifestyle and through the tried and true eeny-meeny-miney-mo process decided that I most wanted to be a tasteful faggot. This decision was facilitated by the facts that tasteful faggots have money (a prerequisite for taste despite my genteely impoverished grandmother's belief to the contrary), are invited to the best gay bar openings, travel from one gay mecca to another on a whim, always know who the most popular hairstylists are, are aware of the most *au courant* moustache bleaching shades, and know exactly how to behave at a golden shower party.

The ramifications of changing one's lifestyle are far reaching and the first step was obviously to choose a career. Running down the list of tasteful faggots I have slept with, I came up with three career categories from which to choose. They are as follows:

1. Trade: The stigma about being involved in trade is now obsolete, but in order to sell you have to buy and this requires initial capital — a much too pragmatic approach.
2. The arts: I majored in theatre in college, so am aware of how well this pays and how difficult it is to make those sums. So, it and all other of the finer arts are out. This leaves the more commercial arts, such as window dressing (mannequins remind me of the habits of gay bars) — too painful; hair dressing (I have an overpowering desire to make everyone look like Sandra Dee) — too limiting; operating an art gallery (I know only what I like and I like nothing) — too negative; popular music promoter (I have a decided aversion to non-melodic, repetitive, loud sounds) — too deafening.
3. The professions: Professions are still at the top of the list of tasteful careers and while they imply following family tradition, this is not mandatory. I quickly ruled out the following professions: doctor (I look peaked in white) — too unattractive; nuclear physicist (it is an endangered career) — too traumatic; computer operator (relies on the fact that a machine knows more than you) — too threatening; stock broker (it is too dependent on the unstable gold market and whims of elected officials) — too fickle; real estate (it is nearly all already owned) — too confusing. This brought me to the prospect of lawyering, attractive because all the above professions need them. You only have to remember all those tired facts until you've passed the bar; after that, you simply use huge reference books. These facts, coupled with a matchbook cover in my possession which guaranteed a

lucrative career as a lawyer in just six months from the GET RICH QUICK NO STUDY NECESSARY LAW SCHOLL, determined the often arduous career decision.

My future safely secured by mailing that now prized matchbook cover, I began examining the other elements of my lifestyle and found them, not to my surprise, lacking. First I considered my limited and tacky wardrobe, consisting of numerous pieces of apparel that other tasteless faggots had not wanted. Then I considered my natural habitat, decorated in Lana Turner trick or treat. Lastly I took a close look at my concept of tasteful pastimes and culture, which to my chagrin consisted of any cheap entertainment available. Therefore I have set the following guidelines for myself in attaining my heart's desire, the life of the tasteful faggot.

Tasteful Apparel

1. This concept is entirely dependent on acceptance of the premise that clothes make the faggot and only designers make the clothes.
2. An extensive wardrobe is essential and one should never throw anything away, as one never knows when he will be called upon to conduct a seminar in Tasteful Faggot Apparel of the Late 20th Century.
3. It is important to remain trendy without being common. Therefore the present tee shirt and jeans craze must be cleverly handled. The tee shirt is most tasteful (not to mention suggestive) if there is an alligator gnawing serenely at the left nipple. The jeans of course must be designer and this fact must be self-evident. Most designers (many of whom are tasteful faggots themselves) in order to facilitate this have chosen to emblazon their names above the right hip pocket. These labels will not fade if you use a reliable dry cleaning service.
4. Always have your day and evening schedule methodically planned so that you will never arrive unexpectedly at a place for which you are improperly dressed. This makes bar hopping possible, but only if you know which category of bar you are going to patronize. Therefore, designate certain nights for certain bars, e.g. Saturday is S&M.
5. Shoes of course have always been of major concern to the well-heeled individual. Today's faggot being no exception should include several pairs of Adidas (a variety of colors for coordination mandatory), one pair of penny loafers (casual but trendy and they bear no relationship to Ozzie and Harriet), one pair of cowboy boots (in dark leather, semi-pointed toes preferred), one pair of highly stylized work boots (worn for anything but work), and one pair of black patent leather dancing pumps (although these may seem frivolous now, I predict that soon faggot balls will come into fashion).
6. The best guide to starting a tasteful faggot wardrobe is to go to all the men's shops you can and carefully catalog what the faggot sales clerks are wearing. If 50% of the clerks sampled are wearing a particular item, it is hot, trendy, and

probably will be around for awhile, as these queens have no money to waste on fads. They all remember the Nehru jacket disaster of '68 all too well.

Tastefully Appointed Home

1. Antiques are a must. It makes no difference to which period they belong as long as they are old. It always adds a nice touch if you have refinished one piece yourself, as this is a sure source for telling an amusing self-deprecating anecdote.
2. Glass-topped tables, particularly of the inch-thick variety, are lovely. They not only allow the flawlessly detailed pattern of your Persian rug to remain visible, but are excellent and convenient surfaces from which to sniff (not the vulgar form, snort) cocaine.
3. Art objects should decorate your glass-topped tables and huge etageres. Pre-Columbian art is best because no one knows anything about these heavy crude pieces and therefore everyone is impressed. Keep in mind that if anyone does point out the cheap quality of these obligatory pieces, this person is not a tasteful faggot and is to be ignored.
4. Color combinations should be heavily dependent on the deeper of the deep earth tones. Walls should be either painted in these dark burgundies, browns and golds or papered with one of a variety of grass papers. These rich colors and natural papers are guaranteed to bring an air of masculinity to even the swishiest of domiciles.
5. Although the tasteful faggot may have already recognized the evils of cigarette smoking, he should liberally distribute smoking accoutrements around his abode. These accoutrements include: ashtrays (the heavier crystal ones that your mother saved for company look best on glass-topped tables), table lighters (many individuals allow their baser qualities to surface by not keeping these in working order), and a hermetically sealed cigarette box filled with Sobranie (not that anyone smokes these, but their black and gold papers look so lovely with your dark walls and accent colors).
6. Trees, not mere plants, are used to give that touch of nature that has been so popular these past few years. Also, potted flowering plants in full, glorious, nursery inspired bloom are suggested.

Tasteful Cultural Pursuits

1. A knowledge of opera (not an appreciation of) — who wrote them, sung them, conducted them, and which critics didn't like a particular production. It is imperative that the tasteful queen be able to find fault with any operatic production he may encounter. Otherwise what would be the point of listening to or going to the opera, as one already knows the story.
2. An intense dislike of television must be avowed. Therefore, the television set should be kept in the closet or cleverly hidden in an antique dry sink. The set is of course necessary for the viewing of "Evening at the Met" and an occasional "Masterpiece Theatre" presentation.

Continued on Page 17

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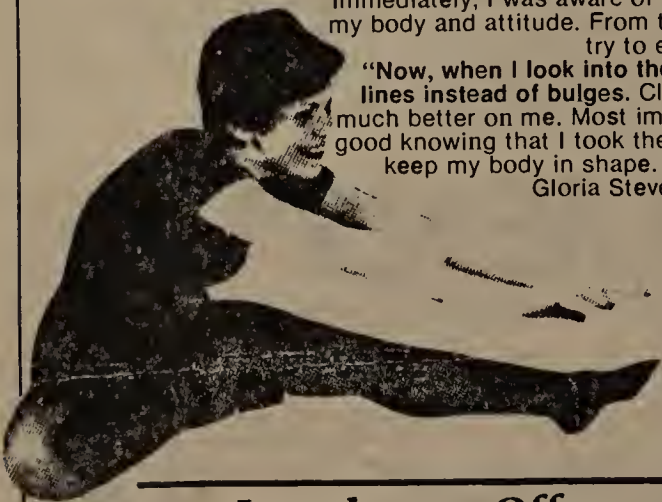
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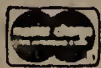
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The Thing of Shapes

By David Roggensack

Good morning, class. For those of you who are new in the class or with us this morning as auditors, you may wish to check your catalogue receivers to make sure you are on the correct channel. Recently, I regret to say, there have been some foul-ups at Central Transmission, but then, of course, they are only machines. Which is no excuse, I know, considering the assessments we pay, but don't let me get started on that...

I mean, "only" machines hardly explains anything, does it? And, of course, as scholars we will always be striving for explanations and connections and interstices — that is to say, those areas, those finely-etched and barely perceived rivulets, if I may, or if you will — that is, proceeding with the tacit agreement of our metaphor, those rivulets of interstice where we seek to discern the convergence of like rivulets, however dissimilar they may appear before careful scrutiny, those rivulets which upon their convergence result in a... a... a stream, as it were, of fluidity which makes manifest for us, that is, for those of us who would see it, the real and true explanation of that which... that which... well, of that which we don't know.

I have, it appears however, digressed and we do find ourselves, I think, in murky waters. So let us sail bravely ahead with the bull's horn firmly in hand and state for newcomers and auditors alike that you are tuned to Channel 432 of the Transgalactic Universal University Seminar in the World History of Human Sexuality.

We will proceed, then, apace with today's lecture, the subject of which is Attitudes Toward Human Homosexuality in the United States of America in the Mid-Twentieth Century, 1934 to 1972 A.D., or more correctly, 191 to 37 P.G.R.

Perhaps a bit of review would be nice here before proceeding further, so I'll ask you all to activate your Response Channels in readiness for a few simple questions which will, I think, define our terms. Now, if I may elicit a response from you students out there in the Balpeak Quadrant — all other quadrants watch your Response Validation Indicators, please — I'll pose the question: What are humans? (Pause.) And, of course, Balpeakians, correct. Humans are, indeed, a species of intelligent and mostly rational creatures. Prisnips, standby: What was the United States of America? (Pause.) Yes, yes, good. Validation! The United States of America was a large and powerful

country in the Continent of North America on the Planet Earth, and I think we may proceed with the safe assumption that we share a common understanding of the concept of "country." Now, all quadrants on your toes, or whatever, as I ask: What do the letters A.D. signi-fyy — Valpurpians!? (Pause.) Precisely! Bravo! Anno Domini. "In the year of Our Lord," a system of fixing dates during the Christian — that's C-H-R-I-S-T-I-A-N — Era, as opposed to our present system.

So, well, good. Finally, then, and not to carry the spirit of competition beyond its productive bounds, all quadrants answer me this: What was homosexuality? (Pause.) Class? Are you with me? Signal Presence Response. (Pause.) Ah, yes, still out there, I see. Well, then, am I to assume No Validation Response indicates lack of knowledge? Ho-ho-so! Your old professor still knows a thing or two more than his students, eh? Well, not to worry. Your old professor will not crow too loudly. Allow me, however, one crow. Ur, ur-ur, ur, ur!

And now, class, back to business. In order to fully comprehend the concept of homosexuality we must understand its conceptual similarity to other notions prevalent during the P.G.R. Era. Indeed the very designation of that Era as P.G.R. — Pre-Great Revolution — holds a clue for us. For it was with the Great Revolution that we, that is, our progenitors, abandoned forever all of those concepts from the time of P.G.R. which had come to define, delimit and, ultimately, limit Universal creaturehood.

Today, of course, even the utterance of the names of these concepts requires a vast knowledge of the obscure and arcane and the names carry with them a patina of... of... yes, a patina of obscenity. Yet, utter I will: rich, poor, creed, class, nationality, skin color — even skin, for that matter; my apologies Quidriths — masculine, feminine, heterosexuality, homosexuality. You see? You understand? Validation Response, please. (Pause.) Ah, good.

Now, if we are to examine attitudes toward homosexuality, 191 to 137 P.G.R., we must first understand the concept of homosexuality in the context I have just outlined. A most basic definition of this concept tells us that those creatures — Quidriths, Balpeaks, Prisnips, Valpurps, Humans — and, of course, today we examine only Humans — all those creatures who related sexually, that is, at least sexually — or was it at most? — well, let's keep this simple — all those creatures who

related sexually to creatures of the same sex were named homosexuals. No, no — no questions just yet, Prisnips. Hang in there.

For our examination of, at last, attitudes toward homosexuality, I have "inducted" into service my research associate, Professor Ping, who counts among his many fields of expertise the History of World Drama, as well as the study of epistolary techniques, a lost art, I regret to say. I have "induced" Ping to prepare for us four letters that might have been written by characters who peopled four plays from American drama in the period 1934 to 1972 A.D., from which letters we will strive to induce attitudes toward homosexuality during that period.

Professor Ping, now on leave, has programmed his letters into our system, so at this time I will ask you all to depress your A16q button and retrieve Ping's first epistle. With haste, Quidriths, with haste, please. There, now, so. All quadrants, if you will, follow along with me as I read:

A.D. 1934. *The Children's Hour*. Hellman, Lillian. Apparently heterosexual. Synopsis of play: Two teachers, Karen and Martha, become the victims of a whisper campaign, started by Mary, one of their pupils, implying they are having a lesbian relationship. The implication is in fact untrue, but during the course of the play Martha comes to realize that she does indeed feel a sexual attraction for Karen, and this realization causes her to commit suicide. I, Ping, posit the following suicide note:

Dearest Karen,
Please forgive me for what I must do, for what I will have done when you read this. And try, my lovely friend, not to blame. For who would you blame? Yourself? I hope not. Though I may understand your feelings for me even less than you yourself, I know that those feelings are pure and good and innocent — thoroughly natural, as you are. Mary? A vindictive, unhappy little girl, yes, but she has struck upon the truth, an ugly truth. And those who heard her whispers and gave her truth its name — lesbian — they are not to blame. I forgive them as you must. They are natural, productive humans who are honorable for their righteousness and outrage at the truth. And it is that corrupt truth I cannot live with and cannot allow to corrupt you. For it has made me worthless and finally powerless except to do this one last thing. But I do love you. Goodbye, my dearest love.

Martha

Prisnips, really! Does my Sensitive Scanner indicate amusement from your quadrant? Even allow-

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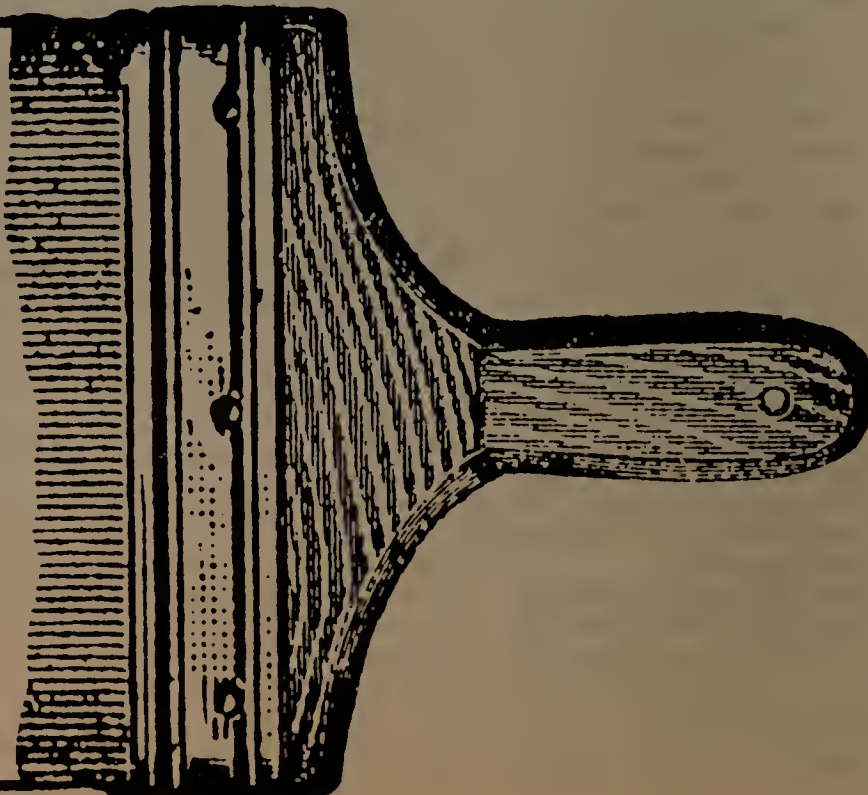
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ing for your traditional Prisnipian contempt for the concept of suicide, one would hope that as students of history you Prisnips could still sympathize, if not empathize, with creatures driven to it. Do you wish to offer a defense response? (Pause.) What's that? You offer "melodrama"? Ah, yes, I see now. You are amused not by the concept of suicide but rather by the melodrama of suicide. But that response, dear Prisnips, is an ahistorical one. Allow me an aphorism: Yesterday's tragedy is today's melodrama. And further, Prisnips, the playwright's flaw, if I may make a fine point, was not lack of perception, but lack of vision. As a successful liberal circa A.D. 1934, the playwright decried such attitudes — and it is attitudes we are examining, remember — toward lesbianism as would drive its practitioners to suicide, but it was as a failed radical that the playwright offered suicide as a solution, however tragic or, as you would have it, melodramatic. But, in instantaneous retrospect, I see that my judgement of the playwright is itself ahistorical. Suffice it to say, Prisnips, that the creatures who saw *The Children's Hour* — both heterosexual and homosexual creatures — believed it. As did those who saw Ping's next example. Onward. Please, class, depress your A17q button.

A.D. 1953. *Tea and Sympathy*. Anderson, Robert. Apparently heterosexual. Synopsis of play: Tom Lee, a sensitive prep school senior, is teased by his classmates and derided by his headmaster for his gentle ways until he comes to believe that he is a homosexual. He is dissuaded of this belief and saved from such a fate when he is taken to bed by the headmaster's wife, Laura Reynolds. I, Ping, imagine him a year later:

Dear Mrs. Reynolds,

Hi ya. Just thought I'd drop a line or two to let you know how I'm getting along and what I've been doing since you-know-when. Ha. Ha. Seriously, though, my life is now a barrel of fun and I've really gotta thank you. I got married last week to a great little girl whom I met here at college. She's cute as a button and a cheerleader. That's how I met her. Would you believe I'm on the football team? Boy, I really had to drink a lot of beer to put on enough weight to make the team. Ha. Ha. I'm majoring in business administration and my wife is going to work to help me through the next three years, but after that she'll be able to just settle down to being the little woman and we're going to have a lot of kids. I feel so great that I am at last worth something and will have the buying power to get everything the little wife wants. If you thought I was a "sensitive" guy — if you follow me — when you knew me, you should see some of the "sensitive" boys around here. Boy, are they a worthless bunch. Too bad you're not here to straighten them out. I'll stay away from them, you can be sure of that. Oh, yeah, I have told some of the guys on the team about you and me, but I don't use your real name. Hey, keep in touch, will you?

Your old buddy,

Tom Lee

Ah, class, that Ping. He seems to see, and I must agree with him, a subtle change in society's attitude toward homosexuality in the ensuing years. While an implication of it, in the playwright's "liberal" view, still comes from the "villains" of the piece, the remedy for it — and make no mistake, a remedy is still required — need no longer be suicide. Indeed, with an illogic perfectly perverse in its psychology, a life is saved

and a lifestyle avoided by the sacrifice of a good woman, though in Ping's view, and seen from our vantage point, the "cure" turns out to be worse than the "malady." Please note, too, that the mere implication of homosexuality — whether real or presumed — continues to produce panic in the accused. So while heterosexual society is allowed the comfort of a more humane attitude toward homosexuality, the homosexual himself is not, and thus remains powerless — the tortured victim. Little wonder, I would say. Which brings us to Ping's third letter. For that, A18q, please. Good.

A.D. 1967. *The Boys in the Band*. Crowley, Mart. Apparently homosexual. Synopsis of play: A group of homosexual men, each representing a stereotype, gather at the apartment of Michael for his birthday party. During an evening liberally laced with alcohol, marijuana and vicious "truth" games, each reveals himself to be shallow, weak, tortured and self-pitying. I, Ping, see Michael the following morning:

Cher Harold,

Donald is still asleep, so I wanted to get this note dashed off to you before he wakes, if only to clear my muddled brain, which, after last night's party and the party the night before and all the nights before that, is operating at about 43% on 86 proof. You're a good friend, baby, even at your most imperious, 'cause you tell it like it is, so this is an apology and a thank you. Yes, you're right: I am a homosexual and I don't want to be and there is nothing I can do to change it. There! But, oh but, baby, some something is battering away inside this besotted brain telling me if I ain't gonna change, then somethin's gotta give. But what? C'est la question. What's the answer for me, Harold? And am I . . . is it . . . still worth finding out? Do I still have the strength . . . the power . . . to find out? Celles sont les questions. Your move. Call me.

Kisses,

Michael

Discussion, please, class. I would like responses from all quadrants to this question: Why has Ping deduced that this playwright was "apparently homosexual"? (Pause.) Activate Response Channels. Prisnips, you get first crack at this one. Your response, if you will. (Pause.) "Use of French phrases." Ah, Prisnips, you disappoint me. Your response is not necessarily incorrect. It is, I regret to say however, an obvious and unrevealing response. Quidrihs, how respond you? (Pause.) "Indications of an insider's point of view." That, Quidrihs, is a true response . . . as far as it goes. Balpeakians, can you take it further? (Pause.) Ah, good, yes. "Indications of internalized oppression." Now we're getting somewhere. Valpurpians, what can you add? (Pause.) "Recognition of and dissatisfaction with 'victim' status." Quite right. Good work. Let's wrap it up, shall I? Take note, please. The introduction of this play into the popular culture of A.D. 1967 represents the first important portrayal of "admitted", albeit unhappy, homosexuals. We can intuit, however, as has Ping, that their unhappiness arises not primarily from their sexuality but rather from their attitude toward it, naturally enough, these characters being the descendents of those portrayed in the earlier plays under discussion. The important difference, of course, is that these characters exist, however unhappily, in their own milieu. And in the characters of Harold and Michael especially,

the playwright has for the first time created homosexual men who display a glimmer of self-recognition, and with that glimmer the first steps may be taken toward feeling a personal responsibility — ah, class, the key word: responsibility — a personal responsibility to change. Not to change themselves, however. These characters will not accept the past solutions of heterosexual society. They will not commit suicide, nor will they seek salvation in heterosex. Unhappy as they are, they are there to stay. And yet, there is that glimmer . . . that urge for a change. But what and how? That question, dear class, brings us to Ping's last letter.

So, perk up your ears, or whatever, as I mention the date A.D. 1969, a date which intervenes between Ping's third and fourth epistles. And, more to the point, marks an event which I know you have all studied as a harbinger of our own Great Revolution. Questions on this later, of course. If you please, A19q.

A.D. 1972. *Coming Out!* Katz, Jonathan. Homosexual. Synopsis of play: A documentary play about gay life and liberation in the U.S.A. depicting scenes of homosexual oppression and resistance from Colonial America to the Stonewall Rebellion of A.D. 1969. I, Ping, offer this possible document:

To the President and Representatives of these United States of America:

When in the Course of human events, it becomes necessary for one People to dissolve the political Bands which have connected them

Continued on page 17

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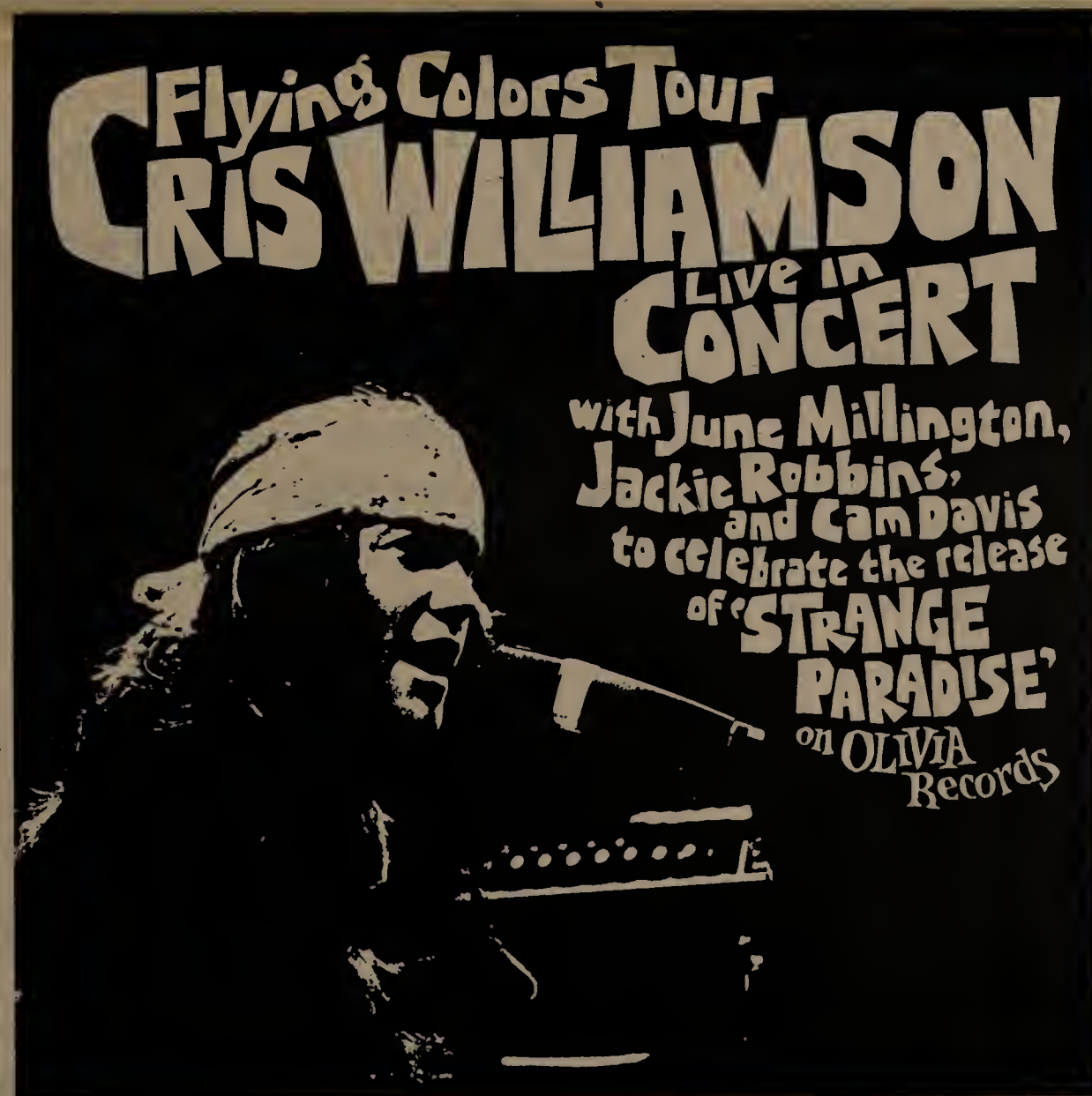
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Quick Gay Guide

Boston Area (617)

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Boston, 02108	542-0114
Chiltern Mountain Club	227-6187
Box 104, 104 Charles St., Boston 02114	
Claarspaca, Box 119, 104 Charles St. Boston 02114	
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	266-6103
El Comité Latino da lasbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvars Assoc.	
P.O. Box 814, Boston 02123	
Gay Spakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	282-9161
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm, Mon.-Fri.)	426-9371
Lesbian and Gay Parents Project	
21 Bay St. Cambridge 02139	492-2655
Older and Other Gays, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02108	
Outreach Institute	
Box 368, Kanmore St., 02215	277-3454
Parants of Gays	542-5188 (days), 426-9371 (nights)
Project Place	267-9150
Tapstry Counseling Inc.,	
20 Sacramento St., Cambridga.	661-0248

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B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	367-1394
Cambridge Gay Political Caucus,	
P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocetas	
and Defenders, 2 Park Sq.	426-1350
Harvard Committee on Gay Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Suite 407, 739 Boylston St.	242-3544
National Lawyers Guild, 595 Mass. Ave.,	
Cambridge 02139	542-5415, 542-6837

STUDENT

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Georgia Sharman Union, Boston University.	353-3646
Gay Academic Union of New England,	
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Gay/Lesbian Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02167	
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Student Assn.	776-1487
Harvard-Radcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northaastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

WOMEN

Arcadia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Gay Professional Woman's Assn.,	
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21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Woman's Canter	354-8807
Massachusetts Feminist Federal Credit Union	
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National Organization for Women	661-6015
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Tufts Woman's Center	828-5000 x793
Womanspace, 836 Bacon St. (Kanmore Sq.)	287-7992
Woman's Alcoholism Program,	
1348 Cambridga St., Cambridga 02139	661-1316
Woman's Community Health Center,	
639 Mass. Ave., Cambridge	547-2302

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Dignity, 355 Boylston St., Boston 02114	538-6518
Frlands (Quaker) for Lesbian and	
Gay Concerns	776-6377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Luthrans Concernad for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Bacon St., Boston 02108	742-2100

MEDIA

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Esplanada	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Gay Way Redio WBUR (90.9 FM)	353-2790
Good Gay Poats	266-8103
Hlt Pereda, 104 Charles St., Boston, 02114	268-5800
Lesbian and Gay Media Advocates	
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Musically Speaking WMBR (88.1 FM)	253-4000
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Fanwey Community Health Center	287-7573
Gay AlAnon (femillas of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 873, Randolph, MA 02368	
Gandar Identity Sarvica	864-8181
Homophilia Alcoholism Traatmant Servica	542-5188
Homophilia Community Health Servica	542-5188
Mass Bay Counselling	965-1311
31 Channing St., Nawton Cornar 02158	
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Buddhas (Cruisa-Disco)	
733 Boylston St.	262-2480
Chaps (Danin, Man)	
27 Huntington Ave.	266-7778
Delivery Entranca (at the House Restaurant)	
12 Wilton St.	783-5701
Hairy's Placa (Dancing, Men)	
45 Essex St.	338-8816

Hérble'a Remrod Room (Laathar, Men)	
1254 Boylston St.	247-0989
Jacquas (Mixad, Dencing)	
79 Broadway	338-9066
Napoleon Club (Man, Dancing Fri.-Sun.)	
52 Pladmont St.	338-7547
Paradise (Talking, Mostly Man)	
180 Mass. Ave. (Cambridga)	864-4130
Playlend (Man, soma Women)	
21 Essax St.	338-7254
Praluda (Woman)	
Dartmouth St.	
Saints (Woman)	354-8807
Somewhere (Disco Dancing, Mostly Woman)	
295 Frenklin St.	423-7730
Sporter's Cafe (Man)	228 Cambridga St.
Togathar (Disco Dancing, Mixad)	
110 Boylston St.	426-0086
Club Boston (Gay man's beths)	
4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, Naw Salam 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shora Gay Alliance	745-6968
Box 806, Marblehaed, 01915	
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Christian Community Church,	
112 Emerson, St., Havarhill 01830	363-2286
Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Evarywoman's Center, Box 949, 14 Center	
St., Provincatown 02657 (4-6pm)	
Lasbian Support Group, Marcy Otis Warran	
Woman's Canter, 298 Main St., Hyannis	02601
771-6739	
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salam 01970	745-5873
Tha Woman's Bookstore	
1087 Main, 01603	791-5127
Woman's Meating Housa	
89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. Collaga, Salam 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Barkshira County Gay Coalition,	
P.O. Box 1562, Pittsfield 01201	447-7818
Gay Counselling Collective	
406F Student Union	
UMass, Amherst	545-2645
Gay Men of Franklin Cty.	
Box 771, Greanfield	773-8401
Help Line	664-6391, 664-6392
Together, Box 427, Forest Park Sta.,	
Springfield 01108	

WOMEN

Common Woman Club, 78 Mesonic St.,	
Northampton 01060	584-4580
Evarywoman's Canter, Amharst	545-0883
Gay Women's Caucus, Amharst	545-3438
New Alexandrie Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Woman's Canter	545-0626
Womofnrya Books	586-8445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604	
Springflaid 01101	

STUDENT

Lesbian Union, 920 Campus Canter,	
UMass, Amharst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amharst, 01002	545-0154

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
Naw Haven 06505	438-8945
Gay Switchboard, Hartford, M-F 11-2 pm,	
8-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, Naw Haven, M-F 8-11 pm,	
P.O. Box 2031, Yala Statlon,	
Naw Haven 06520	436-8945
Gay Youth-Naw Haven, P.O. Box 2031	
Yala Sta., Naw Haven 06520	436-8945
Georgia W. Hanry Foundation (counselling),	
45 Church St., Hartford 06103	522-2648
Graatar Hartford Lasbian & Gay Taskforce	249-7891
Instituta of Social Ethlcs/Gay National	
Archlvas, Ona Gold St., Sulta 22-BC,	
Hartford 06103	547-1281
So. Conn. Org. for Human Rights,	
P.O. Box 3792, Naw Heven 06525	582-1007

WOMEN

Gay Woman's Collective, c/o Woman's Canter,	
Box U-118, UConn, Storrs 06268	486-4738
Haertroots Feminist Therapy Collectiva,	522-2783
214 Laurel St., Hartford 06105	747-5451
Lasbian Rap, Naw Haven, 148 Oranga St.,	
New Hevan 06510	436-0645
Woman's Center, Hartford, 57 Pratt St.,	
Rm 301, Hartford 06103	525-2382
Woman's Center, Manchaster Community	
Collaga, P.O. Box 1048, Manchaster, 06040	648-4900
Woman's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Woman's Center, Waslayan, Box WW,	
Waslayan Sta., Middletown 06457	347-9411
Woman's Liberation Center, Naw Haven,	
148 Oranga St., Naw Haven 06510	436-0645

STUDENT

Eros, Gay Students at Trinity Collaga-	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance, Naw Haven & Gay Alliance at Yala,	
P.O. Box 2031, Yala Sta., Naw Haven 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Waslayan, c/o Woman's Center,	
Box WW, Waslayan Sta., Middlatown, 06457	347-9411
Gay and Lasbian Alliance, So. Conn. St. Collaga,	
386 Sharmen Ava., Naw Haven 06511	885-2802
Gay Community, Conn. Collaga	
P.O. Box 1295, New London 06320	442-1807
Lasbians, Waslayan, c/o Woman's Center,	
Box WW, Waslayan St., Middletown 06457	347-9411
Yalasbians, P.O. Box 2031, Yala Sta.,	
New Haven 06520	436-8945

RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Baldan Ste. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72,	
Hartford 06141	233-8325
Dignity/Naw Haven, P.O. Box 285,	
Wast Haven 06516	436-8945
Intagrity/Hartford, P.O. Box 3681,	
Cantral Sta., Hartford 06103	522-2646
Intagrity/Naw Haven, P.O. Box 1777,	
Naw Haven 06507	787-1518
MCC/Hartford, P.O. Box 514,	
Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273,	
Naw Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNNH,	
Box 2031, Yale St., Naw Haven, 06520	436-8354

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Haip Line	751-3322
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	333-1396
----------------------------	----------

WOMEN

Gay Women of Brown, c/o Sereh Doyle	
Women's Center, 188 Maating St.,	
Providence, 02912	863-2189
Lasbian Faminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providanca 02912	863-2189
Support Group for Gay Woman Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062

RELIGIOUS

Dignity/Providanca	724-0132
Box 2231, Pewtuckat 02881	
MCC/Providanca, 5 Junction St., Providence	272-9247
MCC Innovativa Ministry (tarminely Ill, agad and	
handicappad), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Intagrity 52 Plaesant St., Concord 03301	
Nashua Araa Gays, P.O.Box 3472,	
Nashua 03061	Paul 888-1305
NH Coalition of Lasbians & Gay Men	
Box 521, Concord 03301	228-8049
NH Lambda, Box 1043, Concord 03301	
Concord 224-3785, 431-1541; Keene 399-4927;	
Nashua 889-1416	
Speakers Bureau, Box 521, Concord 03301;	
Box 3472, Nashua 03061	

MEN

Central N.H. Man's Support Group	
31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group	
67 Thorndike St.	
Seacoast Gay Men, P.O. Box 221	Portsmouth 03801

WOMEN

Full Circle, monthly feminist naws	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lasbian Faminist Collectiva, Box 47, Panacook	

STUDENT

Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanovar 03755	

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Vermont Lasbians/Gay Man's	
Coalition, P.O. Box 1034, Brattlaboro	05301
Washington County Gays	223-6843
P.O. Box 1264, Montpalliar 05602	

WOMEN

Southam Vermont Woman's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Woman's Center,	
P.O. Box 92 Burlington 05401	883-1236

RELIGIOUS

Intagrity, P.O. Box 11 Winooski, 05404	
--	--

STUDENT

Gay Hotline, U of VT	856-4173
Gay Student Union, U of VT,	
Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury	
Box D56, Middlebury Collaga, 05753	

Maine (207)

INFORMATION/SERVICE/SOCIAL

Center for Being, Alternative Counselling Service	
Boothbay Harbor	633-5264
Down East Gay Alliance	
Box 594 Bar Harbor 04809	

MEDIA

Mainaly Gay, P

Roggensack

Continued from page 15

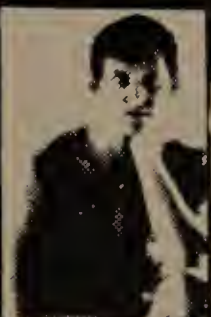
with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation. Our past shame, we are at last learning, did not come out of the blue. It was your contempt which we accepted, internalized, and made very much our own. When we have finally realized that the depth of contempt in which we have held ourselves is a true measure of the depth of hate in which you hold us, our anger will be uncheckable, our actions against you will burn with rage. So, in the words of a new found comrade, "Watch your step, honey!"

Signed,
Citizens of the Stonewall Nation

So, now, well. Has Ping presumed more than history will bear in signing his last epistle "Citizens of the Stonewall Nation"? Has he confused theatre with history? I think not. For what the playwright has finally been able to do is compose a play which, for the first time in the history of American drama, presents homosexual and lesbian actors portraying not only homosexual and lesbian characters, but also portraying themselves, openly, defiantly and without apology. Ping's last example, I feel quite certain, proceeds with stunning logic from his first. Consider, please, class, this: the first two plays that Ping has chosen for us were, if we are to believe Ping (and I think we must), written by heterosexual authors who placed their homosexual characters as victims in a heterosexual world. For his third example, he has chosen a play by a

homosexual author who places his homosexual characters as victims in a homosexual world. And finally, reading the events of history and world drama with Pingian accuracy, he has chosen a play by a homosexual author who places his homosexual characters as rebels — no longer victims — in both heterosexual and homosexual worlds. Of course, in our present best-of-all-possible-worlds, we recognize the absurdity of these classifications, but I think we must also recognize our debt to the historical personages and events which Ping has limned for us. For, as I hinted at earlier in our lecture, our history — indeed all history — is a voyage upon a sea of change, less murky now, I trust. So, our thanks to Ping, and all quadrants, all channels open. Energize Discussion Activators!

THE GAY GUY'S GUIDE



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Unicorn

Continued from Page 12

be cremated and kept in a jar on the mantel so everyone can pay me constant respects and consult my oracular ashes.

I think my mother should join Parents and Friends of Gays, but she's too scared her new husband might think it was something other than a group for mothers and fathers of happy children.

Mother knows all about me. She thinks she couldn't possibly have gotten a more wonderful daughter-in-law if I'd been her son. Mother is very practical. My sother is usually much more patient with her than I am. I tend to get annoyed with Mother when she whines.

After my father died, Mother wanted me to hang around New

York and babysit for her and her grief. I said nothing doing, and dragged her up to Toronto (where my sother and I lived for a few years) with me. She got to be the gay mother of the city. Most of my friends were men whose families either didn't know about or didn't approve of their sexual preference. My mother's approbation lifted their spirits, and they in turn shepherded Mother all around the city, wining and dining her and giving her a new lease on life.

We need our parents, even if we think they are very foolish or wrong-headed. I don't dispute the existence of really *bad* parents. But for the most part, parents are no better and no worse than we are. We are all people, just peo-

ple. Life, at best, is a struggle that we never fully comprehend. We are all heading for a big question mark. We all came from a big question mark. It is only for the brief period when we travel this life together that we have the chance to make meaningful connections.

Now, on the eve of another Passover and Easter season, when the earth is about to renew itself, I think it would be worth the energy for us, as gays, to make the effort, if for the hundredth time, to make genuine human contact with our families. Maybe, some day, everyone will be either gay parents and friends of gays. And why shouldn't we be the ones to take the first step in that direction? The rewards can far outweigh the risks.

Taste

Continued from Page 13

3. The home of the tasteful faggot will be filled with books and periodicals. The books which are on display should be hardbound, sans those disgusting dustcovers, and preferably of a vintage edition (not that you or anyone else for that matter will ever read the 1863 edition of Jane Austen's collected works). Casually distributed around your home should be a number of the following periodicals: *The New York Review of Books* (this is a must as it nearly always has the name of a famous literary person boldly printed in 96-point type on the cover), *The New Yorker* (those lovely covers often add a touch of color as it lies on that glass-topped table), *The Atlantic*

(has a history of good taste behind it), *Gentleman's Quarterly* (you rarely follow its dictates you are quick to point out, but it is informative), *The Village Voice* (you're tasteful but not unaware), *After Dark* (nice for bathroom reading — lots of pictures and short articles). You may even wish to have an overtly gay publication on display such as *Christopher Street* or, for the more brazen, *Blueboy*.

4. A major cultural statement is your stereo. It should be of the component variety and light up like a veritable computer with the biggest speakers you can possibly locate discreetly sitting in the corners of the room. Although your record collection is nearly entirely comprised of classical, opera

and acclaimed jazz, there should be a liberal salting of disco just to create the perfect ambience for social gatherings.

5. The gay bars you frequent should charge a cover (at least on weekends) and hopefully have a waiting line at the door.

6. Films you recommend should nearly always have sub-titles, as we all know the commercialism of present day Hollywood. My therapist in his bludgeoning, let's-get-to-the-heart-of-the-matter manner remarked, "Your entire premise for changing your lifestyle is based on your faith in the GET RICH QUICK NO STUDY NECESSARY LAW SCHOLL. Do you think that is realistic?" I pointed out to him, "The matches worked."



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PERSONALS

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GWM, 31, writer, plans hitch-hike trip from Boston, south to Atlanta, on very low budget. Seek places to stay 1 or 2 nights in Richmond or Raleigh or Charlotte, late April or May. Other offers along I-95 or I-85 would be greatly appreciated. GCN Box 226.

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WANTED PARTNER-WOODWORKING:
I am looking for a partner to help me make weathervanes and children's toys in the Boston area. Have tools and workshop. Contact Larry at GCN 426-4469.

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like renewal notices printed) and want to help us out, please call Mike Richard at 426-4469. Thanks.

OFFICE FURNITURE NEEDED
GCN's space is expanding. Help us find it. We need office desks, filing cabinets, bookcases, tables, chairs and plants. Call Mike or Richard at 426-4461.

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

Non-business: \$4.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$5.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday. There is a charge of \$1.00 for a phone number included in a Personal ad.

Box numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$4.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$6.00 charge will be made for the additional time.

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Expiration Date _____

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NATIONAL WOMEN'S MUSIC FEST.
MAY 29 - JUNE 1
Featuring Alive!, Meg Christian, Gwen Avery, Maxine Feldman, Robin Flower & Nancy Vogl, Terry Garthwaite, Ellen McIlwaine, Holly Near, Teresa Trull, Robin Tyler, Mary Watkins, and more! Write: NWMF, BOX 2721 gcN Sta A, Champaign, IL 61820

REAL ESTATE

Attractive 2 bd home near ocean completely done over \$45,000.00. Gloucester, Mass. 283-5158. (38)

9 room house with large shop. Great area. \$50,000. 283-5158. Gloucester, Mass. (38)

PRISONERS

Families and Friends of Prisoners (1514a Dorchester Ave., Dorchester, MA 02122) is trying to organize transportation to and from Mass. prisons for prisoners' families and friends. If you can help call 265-8455.

In solitary. Seeking sincere friend to write. Hope to be released in 6 mon. James Dunn, P.M.B. 68335, C.B.B. Angola, LA 70712.

I am seeking a relationship with a successful career male who is emotionally mature, independent, honest and sincere. Age 25-50. Looks not important. Ronald R. Broomfield, No.144-239, P.O. Box 45699, Lucasville, OH 45699.

Hi! Let me introduce myself. I'm 30 and looking for a long term relationship with someone between the ages of 18 and 35 who can handle 8 of the damndest there is. Darrell Shirls, No.069847, T-2-S-14, P.O. Box 747, Starke, FL 32091.

Young prisoner would like to correspond with someone who is sincere and interested in helping me prepare for the future. Fred Taylor, 068565, P.O. Box 1100-mail, #1457, Avon Park, FL 33825.

18 yr old gay male wants to write gay males and females because no family or friends will write now that they know I'm gay. Jeff Aliff, #148-608, P.O. Box 69, Condon, OH 43140.

GM 22 desires to write and establish meaningful relationship with fellow GMs. Will be out in nine months. Dennis Pasley, MCTC, Rt. 3, Box 3333, Hagerstown, MD 21740.

I am very lonely and a little depressed and sincerely interested in someone with an understanding and uninhibited nature. Duane Frazier, #147-274, P.O. Box 45699 BOCF, Lucasville, OH 45699.

Prisoners



GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strait law (euphemistically called 'justice') and who's obviously very lonely.

GF, soon to be released seeks friends and correspondents. Please write to her. C. Green 27914, Box 900, Jefferson City, Missouri. (12)

I'm an inmate at the famed Ralford prison in Fla. and would like to have one of your 'free' prisoner ads because it gets mighty tlesome not getting any mail! 23 and lonely, write to KEVIN LEMERY 047202, Box 221, Ralford, FL 32083. (2)

Lonely gay man wants to correspond with another gay man, don't make any difference what color they are as long as they are open-minded. My name is CHRISTOPHER SPENCER 152556, P.O.B. 779, Marquette, MI 49855.(2)

A good friend here who once wrote several articles for GCN always lets me read his copy of the paper and I've found it entertaining and enlightening. Would you print an ad for me in the penpal section so I can receive mail from people in the free world? I'm 22, slender and versatile. MARK NICKELS P.M.B. 85230, Camp A, Dorm 1, Angola, LA 70712. (2)

Lonely Indiana man, 24, doing sentence in Florida where I have no friends. Would very much appreciate being able to write to someone. Ray Fellows, #069032, P.O. Box 158, H-59, Lowell, FL 32663.

Extremely open-minded and versatile young gay, about to get out, would like to write other gays. Alvin Brown, #031464, P.O. Box 747, Starke, FL 32091.

I'd like to write gay males of all ages and races. My name is Dennis Cathey, #132-202, Southern Ohio Correctional Facility, P.O. Box 45699, Lucasville, OH 45699.

25 yrs old, looking for life long relationship, about to get out and looking for a kindred spirit. Tim Sardich, 148-350, P.O. Box 69, London, OH 43140.

Mature, sensitive and lonely gay man wishes to correspond with others. All letters will be answered. John Davis, #142-801, P.O. Box 57, Marlon, OH 43302.

Gay prisoner, 22 yrs, Libra, into boxing, weights, reading and music. Please write! Terry Stryker, #90478, Box 97, McAlester, OK 74501.

Wish to correspond with other gays or bisexuals in the free world. I'm 27, very well hung, and very lonely. Needless to say this loneliness is very destructive. Please write: Jack Cummings, 137502, P.O. Box 45699, Lucasville, OH 45699.

ORGANIZATIONS

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

WOMEN: WE NEED OUR OWN
political party to consolidate our power and overthrow the economic and sexual relations to bring about a society that will meet the needs of the mothers & therefore, all the oppressed. Call Nancy 522-5470. (?)

D.O.B.
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

NH LAMBDA
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

BOSTON AREA NEW AMERICAN MOVEMENT
NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

IDENTITY HOUSE
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

Help, I'm scared! Want to make connections with gay people. Am being hassled by prison authorities for being what I am — GAY. Roberto Brown, Box 43, Norfolk, MA 02056. (1)

I am a gay inmate, to be released in March 1981. Age 33, green bedroom eyes; do not smoke; enjoyed first gay sex at age 12; worked as a nude model ... Please write this morning. Good night dear, love and french kisses: Walter Walters #12880, Northern Nevada Correctional Center, P.O. Box 607, Carson City, NV 89701. (1)

Someone in the NGTF said you would run an ad for me for free and maybe send me your paper. Gee, I hope so. I'm 19 and my relatives are in Germany and I can't relate to anyone here. Please help me find someone. Charles D. Messer #025822, P.O. Box 747, Starke, FL 32091, R-2, N-6. (1)

I'd like some gay men to correspond with. I'm 22, like to swim, fish, play hockey and all water sports. Write to Roy Bissonette, P.O. Box 747, Starke, FL 32091. (1)

I've been reading your paper for two years now and have much enjoyed your outstanding journalism. I shall be released shortly and plan to move to Boston where I'll gladly volunteer my time to help with the paper. It'd be nice to meet some people by letter before arriving. If you're interested in writing me, my address is: Joseph McLeese, Box G #58170 E-74, Enfield, CT 06082. (1)

Joseph Sperling, age 20, hobbies: baseball, basketball, and all sports. I like sincere, honest men. Write if you can: P.O. Box 747, FSP, Starke, FL 32091. (1)

I'm a gay state prisoner and would like to meet other gays for friendship, visitation and possibly something deeper. My likes are many. I'm 30, from St. Petersburg, and will answer all letters. James Callahan F-9677, P.O. Box 244, Graterford, PA 19426. (1)

Hoping you can help me out in my unfortunate situation. I'll be out at the end of this year, but in the meantime my "friends" have all deserted me and I'd like someone to share my thoughts with and become friends. Thank you for any help that you can give me. Ralph Newton 148-429, P.O. Box 69, London, OH 43140. (1)

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

JOIN INTEGRITY
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

BOSTON OCTAGON
Homosexual Association: for those who are honest and open with their desire to expect an affirmative return from an opposite race — within the homosexual community. Information on request. GCN Box 217. (34)

GREAT AMERICAN LESBIAN ART SHOW
Women organizing for the Great American Lesbian Art Show — Boston will be meeting weekly on Saturdays. For locations and/or further information call 787-1441 or send SASE to GCN Box 225. (40)

PUBLICATIONS

Beginners Guide to Cruising, \$6.00; Advanced Guide to Cruising, \$6.00. Both, \$10.00. Illustrated photo catalogue, \$2.00. Troy Saxon, Suite 488 D, 1626 N. Wilcox Ave., Hollywood, CA 90028. (40)

GOOD TIMES COMING
The definitive gay travel guide to the U.S., Canada, Puerto Rico is loose-leaf so the guide you buy today is as accurate as the publisher's records. Only \$8 from J&J Publishers, 2420 First Avenue #50, Dept BGCN, Seattle, WA 98121. (41)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Would like to write gay folks in the free world. I'm Italian, 33 yrs young, 180 lbs of pure love. Into sports, music and body contact. Richard L. Corea, #74901 CCR, Angola, LA 70712. (1)

Gay male, 25, not hungup on looks, will be OUT in 9 months, looking for someone between ages of 25 and 65 for serious friendship. Larry Shears, #020889, P.O. Box 747, Starke, FL 32091, Apt. 17-3204 (1)

Into astrology, travelling, music. Am paramedic, outspoken and lonely. Will answer for sure and will attempt to bring some sort of cheer to whoever I write. Carwein Hardnett #151-849, P.O. Box 69, London, OH 43140. (1)

I am 24, love people and religion and have many interests. With some luck I'll be out in a year. It would be nice to start making some contacts now. Please write: Edgar Newcomb, #148924, P.O. Box 69, London, OH 43140.

I need a friend to have a dialogue with. I'm 24 and my address is: Michael Dyer, 78C678, Box 367 MCP, Dannemora, NY 12929.

Anybody out there in TEXAS? I'll be out in June and need to start making contacts with gay people in the area I'll be paroled. Let me hear from you! Tim Sardich 148-350, P.O. Box 69, London, OH 43140.

Young, black male interested in meeting a nice gay to build a lasting relationship. I am open-minded so race doesn't matter. Please write: Greg Johnson, #039201, P.O. Box 747, Starke, FL 32091.

Being gay and in prison is a very lonely experience. I would like to get some gay contacts on the outside that could give me some positive strokes. Please write: Charles E. "Chip" Skinner, 32439, P.O. Box 2800, Lincoln, NE 68502.

I'm 22 and writing to ask that someone who is looking for a dear friend should write me. Frank Evans, Q-2-W-5, P.O. Box 747, Starke, FL 32091.

Young male looking for correspondence with open-minded male. Must be sincere, sensuous and for real. No games please. Daniel Tetling 055509, P.O. Box 747, Starke, FL 32091.

I am a lover and would enjoy hearing from some of you lovers out there. Hugo Johnson, #145-895, P.O. Box 45699, Lucasville, OH 45699.

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336½ S. State St., Ann Arbor, MI 48104. (1/mo)

ENJOY GOOD GAY LIT?
\$1.00 will bring you (via discreet first-class mail) our illustrated up-to-date booklist with capsule descriptions of 140 current gay best-sellers from Lambda Books, Dept G, P.O. Box 248, Belvidere, NJ 07823. (37)

No More Cages: bi-monthly women's prison newsletter. \$6.00/yr, free to prisoners. Send articles/graphics/poetry/money: Box 283, W. Nyack, NY 10994. (37,40,42,44)

HOW GAY IS YOUR LIBRARY?
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

FOCUS
Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

WOMEN ORGANIZING
A Socialist-Feminist Bulletin. Articles on Socialist-feminist approaches to reproductive rights, lesbian/gay liberation, clerical organizing. Published by NAM Socialist-Feminist Commission, Box G, 3244 N. Clark St., Chicago, IL 60657, \$4 for four issues. Also available from Boston-Area NAM, POB 443, Somerville, MA 02144. (617) 661-8372. (ex)

Good morning! How is the Gay Community News coming along? I would like some gay companionship. I'm gay myself and a lovely 28. Shemecca Goings 76A3522, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

A friend told me he placed an ad in your paper and found someone he is very fond of, he receives letters and visits and is much happier now. I'm a gay prisoner, 23 yrs old, seeking friends, mail and visits from other gay brothers. Like music, travelling, people and lots of sex. Get in touch with LEROY BROWN 77258, P.O. Box 244, Graterford, PA 19426. (2)

I enjoy reading, jazz, levis, cowboy hats and the steam baths; also very much into gay rights. Enclosed is a gay poem ... Hoping to find a penpal: WILLIAM CONCANNON 23947-175, Box 888 F Unit, Ashland, KY 41101. (2)

I've been gay for 10 of my 20 years and enjoy sex any and all of it. Please put this request in your paper and also start sending it to me. Thanks, DANIEL BAXTER 156304, P.O. Box 779, Marquette, MI 49855. (2)

Enjoys dancing, all sports, chess, movies and writing (will answer any letter I get). FRANK KIRK A97860, Box 87, Menard, IL 62259. (2)

Serving life sentence, age 25, would like to correspond with someone who has a little time to share with a friend in prison. It's enough being in prison, but the alienation that one comes to know as the years go by and one loses contact with family and friends is, at times, oppressing. STEVIE D.L. BELLA, FSP P-2-S-16, RO27098, Starke, FL 32091. (2)

To be released by December and will be moving to Boston. Would like to correspond with some gay people so I'll know someone when I move there. Thank you for helping if you can. THOMAS CHANEY 95763, P.O. Box 97, McAlester, OK 74501. (2)

I'd like to write to gay people and to get your paper, if that's possible without funds. (Ed. note: It is.) Please write Tony Clark, Georgia State Prison, 69252 #m-4, Reidsville, GA 30453.

I'd like to hear from other gay men who may be in search of a meaningful relationship. I'm 27 and like your paper very much. Dennis Daschofsky, Box 777, 626178, Monroe, WA 98272.

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Suns. et 1, Mon, Wed, & Fri et 6. Info: 367-2776.

Boston, MA — Chiltern Volleyball for men and women. 3-4:30. Lindemann Ctr. Info: Dee, 266-2147.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 6:30-8pm.

New York, NY — Rainbow Society. Deal gay meeting. Menhatten Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyke Anarchists meet. 339 Lafayette St., 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Stetewide political action group. Info: 228-8049.

Philadelphia, PA — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

coming events

apr 6 sun

Boston, MA — The Lesbian Marching Band has become the Women's Marching Band of Boston. Rehearsals on the First and Third Sundays of each month from 4:30-6:30 at the Somerville Women's Center, 38 Union Sq.

Cambridge, MA — "In the Best Interests of the Children" a film about gay parents will be shown by the Black Star Theatre FREE Film Festival in the Harvard Science Center Lecture Hall A. 8pm. FREE!

Cambridge, MA — Closet Space, weekly lesbian and gay men's radio magazine. (WCAS 740AM), 11 am.

8 tues

Salem, MA — Program on self-defense for lesbians and gay men. Sponsored by the North Shore Gay Alliance (NSGA). Call 745-6966 for details.

9 wed

Boston, MA — Lesbian/Gay Pride Week meetings for planning events, fundraising, working on the parade. EVERYONE WELCOME! Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7pm.

New York, NY — Gay Teachers Assoc. Meeting with gay students, featuring the authors of *A Young Person's Introduction to Being Gay*. Church of the Good Shepherd, 240 E. 31st St. 7pm. Info: 255-5969.

New York, NY — WBAI (99.5FM) GayRap: Why march on Albany? A look at the upcoming march (next Saturday) and conference (next Sunday) at New York's capital for 'Lesbian and Gay Rights'. 8:30pm.

10 thurs

Boston, MA — Boston Area Lesbian and Gay History Project meeting to share ideas and experiences in doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St.) All are welcome. 7:15pm.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects end outings.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant St. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

New York, NY — Christopher St. Lib. Day Comm. meets second Mons. at 348 W. 14th St. 7:30pm.

New York, NY — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 6:30-8pm.

New York, NY — Comite Homosexual Latino-americano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

11 fri

Boston, MA — GCN GETTING THE PAPER OUT. SEE FRIDAYS ABOVE FOR DETAILS.

Storrs, CT — Connecticut Women's Center. Women's Party to relieve those boring nights in Storrs. 8pm. Women's Center. BYOB. Sponsored by the Gay Women's Collective. 27 Whitney Rd.

Washington DC — Jan Raymond, author of *The Transsexual Empire*, will speak on A feminist perspective on transsexualism. 8pm. GWU, Rm 108, Bldg C, 2201 G St. NW. Donation \$2.50.

Cambridge, MA — Dance sponsored by the Harvard-Radcliffe Gay Students Assoc. 9pm-1am. Phillips Brooks House, Harvard Yard. \$2 donation. Info: 495-5476.

12 sat

Boston, MA — Chiltern Mt. Club. Mt. Monadnock in New Hampshire. Call Bruce at (603) 883-5583 for details.

Mt. Holyoke, MA — Cris Williamson in concert with June Millington. Tonight and tomorrow night at 8pm. Chapin Aud. Info: (413) 538-2178.

Hyannis, MA — Womyns Spacelight. A womyns gathering/dance at 357 Main St. sponsored by the Womens Center. 6-9pm. Vegetarian menu. 9pm-1am. \$3 more if/less if. Info: 548-2592.

Cambridge, MA — John J. McNeil, author of *The Church and the Homosexual*, will speak on 'Homosexuals and the future: the role of the gay community in building a more humane society.' Harvard Divinity School, 45 Francis Ave. Sperry Rm. 7:30pm.

Albany, NY — March on Albany for Lesbian and Gay Rights. 1pm. Assembly Alumni Quad, SUNY-Albany, Ontario St. and Washington Ave. Info: (212) 777-1800, (518) 462-6138 (7-11pm).

Boston, MA — Tillage Loft series of women's works: Hot Jazz with Bougainvillea. 10pm. Boston Arts Group, 367 Boylston, 3rd fl. Admission \$3. Info: 262-2010 x271.

Plainfield, VT — (WGDR, 91.1FM) Braddlee and guests. Call In! Open access-community radio. Midnight on.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston, 7-9pm. Join us to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St/Gov't Ctr.) Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 48 Pleasant St. 7pm. All women invited. For info call 876-0704.

Cambridge, MA — Harvard-Radcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard, 8-10pm. Info: 495-5476.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New York, NY — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and prazle on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

13 sun

Cambridge, MA — Closet Space (WCAS, 740AM) Co-hosts Charles Bedard and Katherine Triantafyllou will present Andrea Loewenstein reading from her new novel, *This Place*, about women in prison. 11am.

Cambridge, MA — Lesbian and Gay Folkdancing. 1:30-4pm. Phillips Brooks House, Harvard Yard. Newcomers are very welcome!

Cambridge, MA — Gay Academic Union presents author Monica McAlpine discussing her latest work 'The pardoner's homosexuality and how it matters.' Phillips Brooks House, Harvard Yard. 4-6pm. All are welcome.

Salem, MA — North Shore Gay Alliance. Brunch as you like it. Tickets in advance. Details: 745-9555 or 745-6966.

Cape Cod, MA — Shoreline, a gay social group, an alternative to the bars, meets 3-8pm. Info: P.O. Box 1614, Orleans, MA 02653. Meetings on the second Sunday of each month.

Albany, NY — Statewide Conference: Towards a unified lesbian and gay movement in NY state in the '80s. 10am-5pm. SUNY-Albany. Info: (212) 777-1800 or (518) 462-6138 (7-11pm).

Huntington, NY — Parents and Friends of Gays meeting. Unitarian Universalist Fellowship (cottage), 109 Browns Rd. David Rothenberg, NYC Human Rights Commissioner will speak. 3pm.

14 mon

Cambridge, MA — Women's Community Health Center. Self-help slide show. 639 Mass Ave, Rm 210. 5:30pm. Info about this and other activities of the center: 547-2302.

15 tues

Cambridge, MA — Marge Piercy and Karen Lindsey, a poetry reading to benefit the Second Wave. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over leundromat). For info call 623-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info: 267-2776.

Boston, MA — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.) Info: 282-9161.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

Williamstown, MA — Williams Gay People's Union will be sponsoring 'The Gay Drive for Acceptance: Sgt. Matlovich v. U.S. Air Force, a lecture by Leonard Matlovich. Jesup Aud. 8pm. FREE!

New York, NY — WBAI (99.5FM) The Lesbian Show. Produced by Eileen Kane. 8:30pm

New York, NY — Committee of Lesbian and Gay Male Socialists meeting. NY Marxist School, 151 W 19th St., 7th fl. 7:30pm.

New York, NY — West Side Discussion Group. Lesbians open rap. All women are welcome. 26 9th Ave. (at 14th St.) 8:30pm. Social hour and refreshments. \$2 donation.

16 wed

Boston, MA — Lesbian and Gay Pride Week meetings for planning events, fundraising and the parade. EVERYONE WELCOME! Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7pm.

22 tues

Cambridge, MA — Janus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight's topic: Dealing with fathers. 2 Bay St. 7:30pm. \$2. Childcare available by calling 661-2537 a week in advance.

may 1 thurs

Middlefield, CT — Deadline for registration for the Lavender Left Conference of Lesbian and Gay Male Socialists which will take place May 23-26. Workshops on racism and fighting the new right. \$35 registration fee includes food for weekend. For details call Mike at GCN 426-4469.

Boston, MA — People needed in Boston area to help distribute leaflets and registration forms for Powder Rite Conference of Lesbian and Gay Male Socialists to be held on Memorial Day weekend. Contact Mike or Nancy at GCN for info: 426-4469.

The deadline for Calendar items is Tuesday at noon for the following issue.